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Containing an elementary exposition, by way of Question and Answer, of the Order of the Administration of the Holy Communion, The Ministration of Public Baptism, The Order of Confirmation, The Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons; together with a brief elucidation of the several Collects for Sundays and Holy Days, with the occasion of the Epistles and Gospels; and an Appendix on the authority of those who administer the Sacraments.



A

CATECHISM

ON

The Common Prayer.

BY THE REV.

ALEXANDER WATSON, M. A.

Curate of St. John's, Cheltenham.

"I will pray with the SPIRIT, I will pray with the UNDERSTANDING
also." 1 Cor. xiv. 15.

"Be not children in understanding: howbeit in malice be ye
children, but in understanding be men." 1 Cor. xiv. 20.

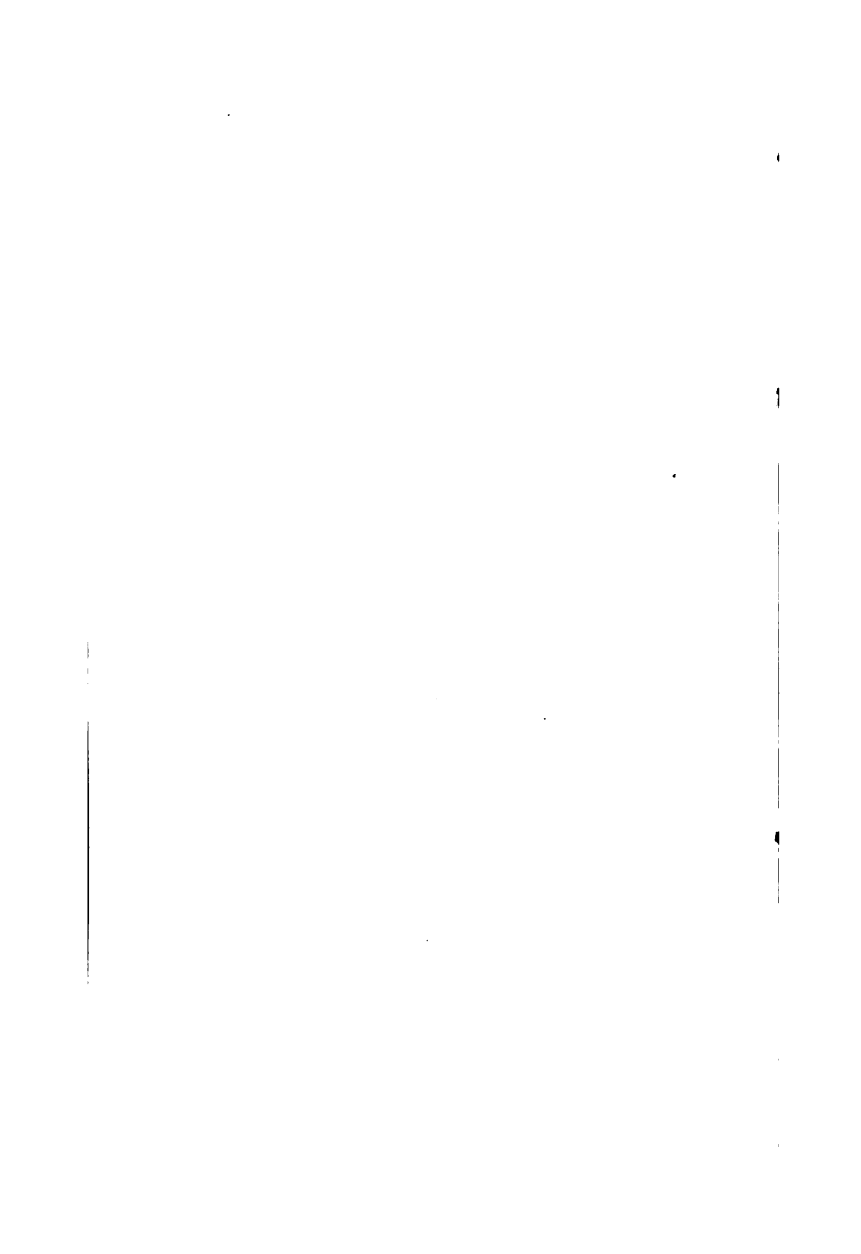
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JOHN THOMAS WALTERS.

1843.



TO THE
MOST REVEREND FATHER IN GOD,

William

LORD ARCHBISHOP OF CANTERBURY,

PRIMATE OF ALL ENGLAND,
PRESIDENT OF THE NATIONAL SOCIETY FOR PROMOTING
THE EDUCATION

OF THE POOR IN THE PRINCIPLES OF THE
ESTABLISHED CHURCH,

THIS

Catechism on the Common Prayer

IS

DUTIFULLY INSCRIBED;

BEING AN HUMBLE EFFORT TO ASSIST THE RISING GENERATION IN
UNDERSTANDING AND VALUING

The Book of Common Prayer



PREFACE.

A former Bishop of this Diocese* in his dedication of his "Plain but full Exposition on the Catechism," first published in 1686, quotes the saying of Quintilian that "they who were to bring up children must deal by them as men do with narrow mouthed bottles, instil their principles, as they do the water, by little and little, for if it be over hastily done, more will flush over and be lost, than poured into the vessel."†

It has been from an admission of the truth of this proposition that of late years catechetical works, on various subjects, have been so much multiplied: but it has often been a subject of regret and surprise that there was no sound manual of this description illustrative of the Book of Common Prayer.

* William Nicholson, Bishop of Gloucester.

† Exposition of Catechism, p. 9. Oxford Edition, 1843.

The present little work is an attempt to supply the deficiency: and though lacking pretensions to novelty of matter, it is hoped that it may commend itself, to the good opinion of those interested in, or entrusted with the formation of the principles of the rising generation, as an attempt to familiarize the youthful English Christian with that most invaluable heir-loom from early times—the Book of Common Prayer. Those who are familiar with Dean Comber's Companion to the Temple, and the writings of other Paraphrasts and Illustrators of the Prayer-book, will see to what sources the Author is indebted for the bulk of the information which he has here endeavoured to make available for the young.

Persons who have imbibed sectarian opinions, and yet worship in our Sanctuaries, cannot be alive to the beauties of our Ritual; or they would feel that there is no place for the speech of any modern Ashdod, or Ammon* in the courts of our new Jerusalem. There is no such effectual guarantee for right thinking and right acting, as a thorough comprehension of the truths to which we are committed, by making the solemn aspirations of the Prayer book our own: and if the writer of these pages shall have succeeded in confirming the principles of any single member of our Church, his labours will have been rewarded.

It will perhaps be found advisable to omit some questions on the first time of the pupils' going through

* Nehemiah xiii. 23, 24.

this Catechism, and possibly the whole second chapter may be postponed with advantage.

The Writer will only add that he shall esteem it a pleasure to receive any suggestions, calculated to improve a future edition of this work, which his brethren or others, engaged in the culture of youth, may do him the favour to forward for his consideration.

CHELTENHAM, WHITSUNTIDE, 1843,



ERRATA.

- 4, line 20, for *the* read *Christ and his*.
26, 13, for *Fourth* read *Sixth*.
35, 14, *dele* not.
122, 4, insert *one of* after *wrote*.

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A CATECHISM

On the Common Prayer.

CHAPTER I.

INTRODUCTION.

WHAT is your duty towards God ?

“My duty towards God is, to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his word, and to serve him truly all the days of my life.”

What one part of this statement of your duty towards God belongs particularly to his House?—To worship him.

What do you mean by *worship*?—I mean that service of heart, mind and body by which we shew that we depend upon God; and that we owe him not only affection because he is our *Father*, but also fear and respect because he is our *King*.

What are the principal ends of the worship of God?—The glory of God who is worshipped, and the benefit of those who worship.

What one word means “those who worship?”—Worshippers.

What are the chief parts of worship?—Thanksgiving, praise, and prayer.

Which of these most remind us that we depend upon God?—Thanksgiving and prayer.

How, so?—Because the giving thanks shews that we have received benefits for which to be thankful: and praying is a proof that we have need of something which none other but God can give us.

By what words is *prayer* made mention of in your “Duty towards God?”—“To call upon him.”

What encouragement have we for prayer or calling upon God?—God’s own commands that we should do so; and his gracious promise that he will hear us when we cry unto him.

Have you any further reason?—There is (1) the example of God’s people before Christ came: and (2) our Lord himself shewed us the value and use of prayer, and gave a form which his disciples should use,—and (3) his Apostles bid us “pray without ceasing,” and to “continue instant in prayer,”—and were themselves very great patterns of prayer.

Ought we to pray every day?—Yes, and several

times in every day ; we should pray in private, in our families, and where we have the opportunity in church.

Besides the advice from the Apostles already repeated why is it thus a duty to pray always?—The Psalmist gives it as one of the sure marks of very wicked men that “they call not upon the Lord.”¹

How often does the Church of England intend her children to have the opportunity of praying in church?—At least twice each day.

How do you know this?—Because I find in my Prayer Book, “The Order for Morning and Evening Prayer, *daily* to be said and used throughout the year.”

Has our Church the example of holy men in expecting her children to come to daily prayer?—Yes ; both among the Jews, and the early Christians.

Did the Apostles observe the practice?—Yes ; they continued *daily* with one accord in the temple, using the fixed prayers, and joining in the holy communion.²

When was the first miracle which was performed, after our Lord’s ascension, wrought?—As Peter and John went up to the temple at the hour of prayer.³

¹ Psalm xiv. 4., liii. 4. ² Acts ii. 42, 46. ³ Acts iii. 1.

How often did the early Christians meet for prayer?—Three times a day, namely, nine, twelve, and three.

Could they always meet as often as this?—No; in times of violent persecution they were prevented meeting in the day, but then they had their Liturgy, Eucharist, and Hymns in the night.

Why is the Holy Communion called the Eucharist?—Because it is a sacrifice of thanksgiving.

Ought we to follow the example of the early Christians?—Yes; because as they lived most nearly to the times of the Apostles, they were likely to know what it was the truest wisdom of the followers of Christ to do.

When is a stream most likely to be pure?—When it is nearest to the fountain from which it springs.

What should this teach us about the Church?—That as it was founded by the Apostles, so we may expect it to be more pure in early and primitive times.

Is this the opinion of those good and holy Bishops of our Church whom we call the Reformers?—Yes; in the Homilies they call the Primitive Church “most holy and godly”¹—“most pure and incorrupt;”² and they say that then “the

¹ Homily of the right use of the Church.

² Homily against the Peril of Idolatry, 1st and 2nd parts.

Christian religion was most pure, and indeed golden."¹

Did they think the practice of the Primitive Church good only for those days, but not to be followed in later times?—No; they spoke of “the Primitive Church which is *especially to be followed* as most incorrupt and pure.”²

In what other particular, in respect of Public Prayer, besides ordering it to be said daily, does our Church follow the Primitive or Early Church?—In having a settled form or order for her public devotions.

Is it not right then to pray *extempore*, (as it is called) that is, without knowing before-hand what is about to be said?—Such praying seems to be forbidden in the following words of the Preacher:

“Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.”³

Can you give instances from the Old Testament of Saints who prayed by forms?—God gave

¹ Homily against the Peril of Idolatry, 3rd part.
² _____ 3rd part.

³ Eccles. v. 1, 2.

Moses a set form of blessing which Aaron was to use;¹ a regular form of confession is ordered for the Israelites when they offered the basket of first-fruits in the promised land.² We find Ezra praying unto God with a fixed form of confession of sins,³—and so in like manner did Daniel.⁴

But have we not as Christians still stronger authority from the New Testament?—Yes; our Master, Christ, used a form, and repeated it within a very short time thrice over.

Did he not enjoin this by precept as well as by example?—Yes; he taught his disciples a Form of Prayer, which we now use in our devotions, and which is called the Lord's Prayer; and of which our Lord commanded his disciples that they should never pray without using it.

Have we any further authority from the New Testament?—Yes; when in the third chapter of the Acts it is said that the newly baptized three thousand continued stedfastly in the Apostles' doctrine and fellowship, it is added that they also continued in breaking of bread and in *prayer*.

But why might not these have been occasional and extempore prayers?—Because, in the account of this matter from which our New Testament is

¹ Num. vi. 23.

² Deut. xxvi. 3.

³ Ezra ix. 5.

⁴ Dan. ix. 1—20.

translated, the meaning of the word is not *any* prayers, but *the* prayers.

Explain what you mean.—When mention is made of *the* prayers, it must mean some particular prayers which all these Christians knew were in use.

Are we then to suppose that the early Christians prayed by rule?—Yes; there can be no doubt that they did so; because we have in our Prayer-book some of the very forms which they used.

Is it right to repeat the same forms every day?—We have the same wants to be supplied—the same God to ask help from—the same world to live in—the same Tempter to beware of—the same nature to conquer—and the same Saviour to trust in; and therefore we need use the same prayers.

To whom are our prayers addressed?—To God.

Can we suppose him to be influenced by our fine language?—No.

Can you remember any instance in which persons grumbled at the sameness of food although it was sent from heaven?—Yes; the murmurers in the wilderness loathed manna, calling it in scorn dry-meat.¹

Are these murmurers persons we should seek to follow?—No; it is better to be like the early converts to Christianity than like them.

¹ Num. xi. 6.

In what book do we find these settled prayers?
—In our Prayer-books.

Is that the proper title of the book?—No; it is called “The Book of *Common Prayer*, and administration of the *Sacraments* and other Rites and Ceremonies of the Church according to the *use* of the United Church of England and Ireland.”



CHAPTER II.

TITLE OF THE PRAYER-BOOK—PREFACE, ETC.

What is meant by *Common Prayer*?—Prayer which is common to the whole Church.

What do you mean by common to the whole Church?—I mean that which asks for what the whole Church needs,—in words in which the whole Church can join.

Can there ever be a book of Common Prayer in the fullest meaning of these words?—Not until all persons speak the same language.

Is it right then to call our Prayer-book the Book of Common Prayer, as is the case in the title page?—Yes; because it is added “According to *the use* of the United Church of England and Ireland.”

Ought the public prayers to be in different languages in different countries?—Yes; “it is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church to have public prayer in the church, or to minister the sacraments in a tongue not understood of the people.”¹

¹ Article xxiv.

What word means “understood by the people?”—Vulgar, or mother tongue.

What does vulgar or mother tongue mean?—The common language of a people.

What do you mean by repugnant?—Opposed to.

What part of the word of God is opposed by having the public prayers in a language which the people cannot understand?—St. Paul in his Epistle to the Corinthians¹ says, “If I pray in an unknown tongue my spirit prayeth, but my understanding is unfruitful:” and he shows that it does not assist in the edification of Christians unless those who occupy the place of the unlearned can say Amen to the giving of thanks.

What is the meaning of *edification*?—Building up.

Why then do we speak of the edification of Christians?—Because the Church is compared in Scripture to a building founded upon the Apostles and Prophets, Jesus Christ, himself, being the head corner stone.

What then are Christians in this building?—They are said to be “lively stones, built up a spiritual house.”²

Explain how this applies to the use of the word *edification*.—If Christians are the lively stones of

¹ 1 Cor. xiv.

² 1 Peter ii. 5.

the building, then whatever makes them more fitted to their proper place in the Church, may be said to assist in, or tend to, edification.

How many services for the Administration of the Sacraments are there in the Prayer-book?—Four.

How many of these belong to Holy Baptism, and how many to the Eucharist?—Three to Holy Baptism, and one to the Holy Communion.

Give their titles.—“The ministration of Public Baptism of infants in the Church”—the ministration of Private Baptism in houses—the ministration of Baptism to such as are of riper years and able to answer for themselves—and “the order of the administration of the Lord’s Supper, or holy Communion.”

When is Private Baptism in houses permitted?—Upon any great cause or necessity, such as when the child is in sudden danger of death and not likely to live so long a time that it may be brought to public Baptism in the church.

In case those who are privately baptized continue to live, is their admission into Christ’s Church complete?—They should be afterwards brought to the church, that they may be openly received into Christ’s flock, and signed with the sign of the cross as Christ’s faithful soldiers and servants.

Do sponsors appear in *private* Baptism?—No; but they are required when the child is brought to be publicly received into the Church.

Is it right to speak of *private* Baptism as half-Baptism?—No.

Is it right to speak of the child as being christened at the time of his being publicly ‘received as one of the true flock of Christian people?’—No; he was christened, or made a Christian, when he was privately baptized.

If he was then made a Christian, why is it afterwards necessary that he should be openly received into the Church?—Because, if he lives to perform what is required of him as a Christian, he must do so in the Church, and it is necessary that he should be openly joined to that society, whose rules he is to obey.

What other “rites and ceremonies of *the* Church” has the Church of England an use or form for, in her Book of Common Prayer?—Confirmation, Matrimony, Visitation of the Sick, Ordination, Burial of the Dead, Churching of Women.

Has she any use or form of Penance?—No; but she has her Communion service, in which she laments the absence of the godly discipline of the Primitive Church upon this subject.

How many services are there in her Ordinal, or forms for the making of Ministers in Christ’s

Church?—Three; that is one for each order of the ministry.

Give their title.—“The form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.”

Has the Church of England any form which her clergy are bound to use in bringing up her children in the faith of Christ?—Yes; “a Catechism, that is to say, an Instruction to be learned of every person before he be brought to be confirmed by the Bishop.”

Besides all these services for Common Prayer, and the Administration of the Sacraments and other rites of the ceremonies of the Church, are there any other services or statements peculiar to the Church of England?—Yes; there are certain services for particular days which are kept in memory of certain great events which have happened to our nation, and which are hence called the State services.

And what statements are there?—The XXXIX Articles of Religion are rules drawn up for her own use, and which her clergy have sworn their assent to, but they are not binding upon Christians not belonging to the Church of England, as the three Creeds are.

Is it right to speak of the faith of the Church of England as being contained in the Articles of

religion?—No; the Articles of religion are only a part of the Prayer-book, and are not in themselves a complete statement of our faith.

Do the Articles and the rest of the Prayer-book contradict each other?—No; not when they are both rightly understood.

What comes next in order in your Prayer-book after the title page, and list of contents?—The Acts for the uniformity of Common Prayer and service in the Church, and administration of the sacraments.

What do they contain?—Provisions for observing the rule of the Apostles, “Let all things be done decently and in order.”¹

What is the meaning of the word *parson*?—It properly means the rector of a parish church: the *person* of the Church in that place.

What is the meaning of the word *vicar*?—A person in holy orders who, under the rector, or in his absence, or where the holder of the great tithes is not a clergyman, has the care of the souls of a parish committed to him.

When the Act speaks of church or chapel, does it mean by chapel the places where dissenters meet to hear preachers, and to listen to extempore prayers?—No; the proper names of such places are *conventicles*, or *meeting-houses*.

¹ 1 Cor. xiv. 40.

What then does chapel mean?—Those places of public worship properly consecrated for divine service, which are not parish churches—are called chapels.

What do you mean by *properly consecrated*?—Lawfully set apart for God's service by the Bishop of the diocese and his clergy, the proper officers for this purpose.

What follows the Acts of uniformity?—The preface.

By whom was the preface supposed to have been written?—By Dr. Thomas Sanderson, Bishop of Lincoln, in the year of our Lord 1661.

Was Bishop Sanderson the supposed author of any other part of the Prayer-book?—Yes; of the Thanksgiving which we use in the daily service.

Could any bishop then add to the Prayer-book as he pleased?—No; whatever any particular bishop helped to collect from old prayers, was examined by the assembly of the bishops, and had to be approved by them, before it was made part of our Book of Common Prayer.

Was the Prayer-book written for the first time when our Church put away the errors of Popery?—No; most parts of it are at least fifteen hundred years old, and some parts are as old as the apostles.

What then had the Reformers to do?—They found the public prayers in Latin, and they set about to translate them, or make them into English.

Did they translate them just as they stood?—No; they took away some parts and added others.

Did they do this by mere *fancy*, or by *rule*?—By rule.

By what rule?—They sought to make it “An order for prayer, and for the reading of holy Scripture much agreeable to the mind and purpose of the old Fathers.”¹

Who are meant by the “old Fathers?”—The bishops and teachers of the Primitive Church.

Ought then the Reformers to be called the authors of the Prayer-book?—No; they were only the compilers of it.

What do you mean by compilers?—Persons who collect, or gather together, from other authors.

Were the alterations made at once from the Latin books to our present Prayer-book?—No; it appeared in several forms before it was finally settled.

When did English forms of the Prayer-book begin to appear?—About the year 1540.

When was the Prayer-book brought into its present state?—It was signed as it now stands, by the authority of the Church, on Friday the 20th of December, 1661.

When anything is done by the authority of the nation, whose sanction must it have?—The sanction of the Queen in parliament.

¹ Homily Concerning the Service of the Church.

What is the parliament of the Church called?
—The Convocation.

There are two houses of parliament—what are they called?—The house of Lords, and the house of Commons.

What are the two houses of Convocation called?
—The upper and the lower house.

Was the preface added before, or after this last settlement?—After.

Where do you find what were the principal alterations in the last book from the former?—In the preface, in the paragraph beginning “Our general aim therefore,” &c.

What will be a fit place to speak of the calendars?—When we come to the place for reading the lessons, and for saying the collects.

What do you mean by *rubrics*?—Rubrics are the rules or orders directing, how, when, and where, all things in divine service are to be performed.

Do they contain directions for the clergy, or for the people?—For both.

How do you know which are the *rubrics* in the Prayer-book?—If a Prayer-book is properly printed, these directions are printed in red ink; in other Prayer-books they are printed in a different type from the prayers, called *Italic* type.

Why are they called *rubrics*?—From *rubrica*,

or *ruber*, which in Latin means a red colouring, vermillion, &c.

What follows the preface?—Directions drawn up by the original compilers of the Common Prayer “concerning the service of the Church.”

What great fault is therein found with the old Latin service books?—“That the godly and decent order of the ancient fathers hath been altered, broken and neglected.”

In what manner?—By planting in uncertain stories and legends, with multitudes of responds, verses, vain repetitions, commemorations and synodals.

What do you mean by *legends*?—Imaginary tales about various saints.

What is a *respond*?—A short anthem brought into the middle of a chapter, which is interrupted by it.

What were the *synodals*?—The rules agreed upon by assemblies or synods of the provincial clergy.

How is the Apocrypha alluded to in the preface?—“That which is agreeable to the very pure word of God, the Holy Scriptures.”

Can any bishop release a clergyman or congregation from obeying the rubrics?—Not when they are plain.

Why so?—Because he may not give ‘an order

contrary to anything contained in this book' of Common Prayer.

What next follows the preface concerning the service of the Church?—"Of ceremonies why some be abolished and some retained."—"The order how the Psalter is appointed to be read;" and the "order how the rest of holy Scripture is appointed to be read."

As these latter will come under our notice in another place, we need now only say a few words about ceremonies and then pass on to the Daily Service: what then do you mean by *ceremony*?—A rite, or regulation, or custom of the Church.

Must all ceremonies in all places be the same?—No; the rulers of every particular Church may make what arrangements they see fit, provided they do not oppose Scripture.

Who do you mean by *rulers*?—Bishops and their priests.

What is meant by a particular Church?—A Church which, although it be a part of the Catholic Church, has yet its own rulers independent of other rulers of the Church in other places.

Give instances of particular Churches in the New Testament?—The Churches of Rome, and Ephesus, and Corinth, &c.

What particular Churches are mentioned in the XIX article?—The Churches of Jerusalem, Alexandria, Antioch, and Rome.

Mention some ceremonies which the Church of England orders her children to use.—*Kneeling* in some parts, and *standing* in other places of divine service; *bowing at the name of Jesus* whenever it occurs in divine service, saying only the *Amen* after the minister sometimes, and also repeating the prayers with him at others, &c.

There are others besides these as we shall see in due time, but is it necessary that Christians should observe these ceremonies?—It is the mark of an affectionate and dutiful child to obey its parents in the smallest matters.

What has this to do with Christians observing ceremonies?—The children of nature are made the children of God by being made members of Christ.

Well; what then?—We are made members of Christ in Baptism, by which we are admitted into the Church.

You mean then to say that the Church is your mother?—Yes; through her as the spouse of Christ we were born to God.

CHAPTER III.

THE ORDER FOR MORNING PRAYER DAILY THROUGHOUT
THE YEAR.*

How does our Morning Prayer begin?—With the reading of certain sentences of the Scriptures.

Who is to read them?—The minister.

To whom does the word minister belong?—To those who “being taken from among men are ordained for men in things pertaining to God.”¹

What does pertaining mean?—Concerning or belonging.

May ministers appoint themselves?—No; it is “an honour which no man taketh to himself.”²

May the congregation ordain a minister from among men?—No; he must be called as was Aaron.

How was that?—By Moses, a proper authority sent by God.

* It has not been thought necessary to dwell upon the first rubric as it would lead to discussions about the dress and duties of the clergy, &c., hardly within the object of this work.

¹ Heb. v. 1.

² Heb. v. 4.

Who have authority now to ordain?—Bishops.

How many orders of ministers are there in Christ's Church?—Three; Bishops, Priests, and Deacons.

May any of these orders of ministers read these sentences?—Yes.

Why are any sentences appointed?—To prepare us to use rightly the prayers which follow.

Why is it necessary to prepare our hearts before we pray?—Because we ought not to be rash to utter anything before God.

In what position are the people to be when these sentences are read?—They should stand up.

Is this ordered by the rubric?—No.

By what authority is it done?—By tradition, or the custom of the Church.

Does Tradition always mean a custom of the Church?—No, it sometimes means the way in which a doctrine or practice has come down to us.

What is its literal meaning?—Handing down.

Is it a seemly custom?—Yes; we hereby shew our reverence for God's exhortation to repentance.

May the minister read any sentences of the Scriptures he pleases?—No; he must take some of those that are set down in the beginning of the Prayer-book.

Must he read all these?—No; "one or more."

How many of them are there?—Eleven.

Which give comfort to the doubtful?—The fourth, sixth and ninth.

Which contain instruction to the ignorant?—The first and the last.

Which admonish the careless and negligent?—The second and eighth.

Which warns and cautions the formal?—The fifth.

Which of these give support to the fearful?—The third, tenth, and seventh.

Why do we ask God to hide his face from our sins?—Because to sin and sinners he is a consuming fire.¹

What is a *literal* expression?—An expression is said to be literal when the words used exactly describe what is meant.

What is a *figurative* expression?—When the words used express what is meant under a figure, or likeness, the expression is figurative.

Explain further what you mean.—A figurative expression is a way of telling our meaning by words which custom has applied to, or used for, other purposes.

Is *blot out all mine iniquities* a literal, or figurative expression?—Figurative.

How so?—Blot out is used by custom for making writing so that it cannot be read, and our sins are not writing.

¹ Heb. xii. 2 .

But is it then a proper figure?—Yes; because our sins are said to be set down, or written, in God's book of judgment.¹

Why do we ask God not to enter into judgment with us?—Because if he judged us strictly we should be condemned.

How so?—Because no man living is justified in his sight.

What do you mean by *justified*?—Reckoned or accounted just and holy, or righteous.

In whom are we justified?—In our Lord and Saviour Jesus Christ.

How so?—By being made members of him.

When did this take place?—In our Baptism.

What is necessary in order that we may remain in a state of justification, or favour with God?—We must be renewed day by day.

Whose office is it to renew?—It is the office of God the Holy Ghost.

How is this expressed in the catechism?—“Who sanctifieth me and all the elect people of God.”

What is meant by asking God to correct us with judgment?—That in correcting us he would mercifully consider our weaknesses and imperfections.

Is *bring me to nothing* a literal expression?—No.

What does it mean?—Being so bruised by

¹ Dan. vii. 10; Job xiv. 17.

God's hand as not to be able to rise again and be amended by it.

Which of the sentences are proper to those who doubt God's favour?—The fourth, the sixth, and the ninth.

What does the fourth teach us?—Who it is that are fitly disposed to ask by their contrition.

From what word is *contrition* formed or derived?—*Contrite*.

What does *contrite* mean?—Worn or bruised.

What then does a *contrite heart* mean?—A heart worn down with sorrow for sin.

What does *contrition* mean?—A true, sincere sorrow for sin.

From what should this sorrow proceed?—From love to God more than from fear of punishment.

Is *broken heart* a literal, or figurative expression?—*Figurative*.

What does it mean?—An humbled heart.

What reason have we for knowing that David was right in saying that God would not despise a *contrite heart*?—Our Saviour's sentence about the Publican who said "God be merciful to me a sinner,"¹ shews this.

What does the sixth sentence prove to us?—That God is ready to give, although we are unworthy to receive.

¹ Luke xviii. 13.

What two sorts of sin are alluded to in this sentence?—Sins of commission, and sins of omission.

How are sins of commission mentioned?—We have rebelled against him.

What does to *rebel* mean?—To openly and wilfully disobey and oppose our Sovereign.

Is God our Sovereign?—Yes ; he is King of Kings and Lord of Lords.

Who is our Prince as Christians?—Jesus Christ the Messiah.

How are sins of omission mentioned in this fourth sentence?—*Not* having obeyed the voice of the Lord our God, to walk in his laws which he set before us.

What does walking in God's laws mean?—Making a practice of doing them.

Where are these laws set before us?—In the Bible.

Who are appointed to bring these laws before us from the Bible?—The ministers of the Church which is the pillar and the ground of the truth.¹

What does the ninth sentence shew us?—It shews us by an example that the penitent will be received if they come.

What is the example?—The return of the Prodigal son.

¹ 1 Tim. iii. 15.

What does *prodigal* mean?—Wasteful.

How had this son been wasteful?—He had spent his substance in riotous living.

What does *substance* mean?—His property or his money.

Which are the sentences proper for the ignorant?—The last and the first.

What does the last teach us?—That we deceive ourselves, when we say we are without sin.

What else?—That if we confess our sins he is faithful and just to forgive us our sins.

What does confess mean?—To own.

Who is meant by he?—God.

Why will God's being faithful make him forgive us our sins, if we confess them?—Because he has promised to do so.¹

What has his justice to do with our forgiveness?—The death of Christ having satisfied God's vengeance, he no longer will punish those who repent.

What else may "He is just" mean?—That He is good and kind.

What does the first sentence teach?—That repentance has two parts.

What are they?—Turning away from the wickedness which has been committed, and doing that which is lawful and right.

¹ Prov. xxviii. 13.

What else does it teach?—That the soul which does so repent shall be saved alive.

What does this mean?—Shall be happy for ever with God in heaven.

What does *admonish* mean?—To advise, to put in mind of, and also to reprove or find fault with.

Which of the sentences admonish the negligent and careless?—The second and eighth.

How does the second speak to them?—By the example of David, who always kept his sin before him.

What does this mean?—Having it always in his mind to be sorry for it, and to prevent his doing the same again.

What does transgression mean?—Going out of bounds.

What bounds ought Christians to keep within? The bounds of God's law.

How does the eighth instruct the neglectful?—By a plain and strong command.

What is the command?—Repent ye.

What is the reason given for repentance?—The nearness of the kingdom of heaven.

What is it to repent?—To be truly sorry for what we have done which was wrong, and for not having done that which was right.

Is that true repentance when the sorrow is not for the sin itself but for the punishment it brings?

No: that is a worldly sorrow which worketh, or leads to, death.¹

What is godly sorrow?—That which makes us so sorry as to forsake the sins we are sorry for, and do what is right instead.

Can we repent in our own strength?—No; repentance, like every other good gift, comes from God.

Why is the nearness of the kingdom of heaven a reason to repent?—Because in Christ's kingdom of glory² all who have rejected Christ from being their king shall be utterly destroyed.³

Do those who do not repent reject Christ for their king?—Yes; because his subjects must be holy.

Which warns and cautions the formal?—The fifth.

In “rend your hearts and not your garments” which are literal, and which figurative expressions? —“Rend your garments” is literal.

How so?—Because garments can be rent or torn.

What then is “rend your hearts?”—A figurative expression.

What does it mean?—Humble and make sorry. Does this forbid us to use outward signs of

¹ 2 Cor. vii. 10. ² 1 Cor. vi. 9; 2 Thess. i. 5.

³ Luke xix. 2.

sorrow?—No; because they were required by God.

What then does it mean?—That we should be chiefly concerned about our hearts, and that if these are not humbled it will be no use to rend our garments.

What does “gracious” mean?—Apt and ready to do us good.

What does “merciful” mean?—Full of mercy and pity.

What does “slow to anger” mean?—Not easily provoked, or angry.

What do you mean by “repenteth him of the evil?”—That he takes the opportunity of our repentance to lay aside the punishment we deserve.

Of the Exhortation.

What has the minister to say when he has read one or more of these sentences?—“Then shall he say that which is written after the said sentences.”

How does that begin?—“Dearly beloved brethren.”

What is it commonly called?—The Exhortation.

What does that mean?—Speaking by way of earnest advice.

What example has the Church for beginning “Dearly beloved brethren?”—The examples of St. Paul, St. Peter, and St. John, in their epistles.

How are Christians brethren?—Because, by being members of Christ, they are all children of the same father.

Who is our elder brother in the family of grace?—The Lord Jesus Christ.

What is meant by “the Scripture moveth us in sundry places?”—That not only in the passages which have been read, but in other places of his word, God invites us to confess our sins.

Whom then do sinners refuse when they delay their repentance?—“He that despiseth, despiseth not man but God.”¹

What difference may there be between acknowledging and confessing?—To *acknowledge* is to admit something laid to our charge, to *confess* is to own of our own accord.

Why are our sins and wickedness said to be manifold?—The word is taken from the prophet Amos,² and shows the variety and number of our offences.

What do you mean by the variety and number?—That not only do we often commit the same sin, but that we are guilty of many sorts of sin.

May it mean any other sort of sin?—Yes; it may mean that the devil tempts us by degrees to add sin to sin; as if in many twists or folds.³

¹ 1 Thess. iv. 8.

² Amos v. 12.

³ πολλαπλασιας, multiplicia—many folded or manifold.

Do you recollect any text which compares a great sinner to one who has twisted together, as it were, many threads of lesser sin?—Isaiah speaks of proceeding in sin until we draw iniquity with cords of vanity, and at last sin, as it were, with a cart-rope.¹

How do persons dissemble sins?—By making excuses for them, such as, *it was the first time—I was surprised—the effects were not so very evil.*

Give instances of dissemblers; one from the old, and the other from the new Testament.—Saul,² and Ananias.³

How do persons cloak their sins?—Either by denying them altogether, or by telling a lie, or committing some other fresh sin to hide them.

Give a striking instance of this.—Gehazi, the servant of Elisha.⁴

Is it not foolish as well as wicked to cloak and dissemble sins before God?—Yes; because he can read our hearts, and our sin is sure to find us out.⁵

Is not the conduct of good men different?—Yes; St. Paul calls himself the chief of sinners, and Ezra⁶ and Daniel put themselves among sinners.

What is meant by an humble and lowly heart?—The looking upon our vileness on account of our

¹ Isaiah v. 18.

² Acts v. 28.

³ Num. xxxii. 23.

⁴ 1 Sam. xv. 15.

⁵ 2 Kings v. 25.

⁶ Ezra ix. 6.

sins until we have a mean and lowly opinion of ourselves.

Give instances of persons with a lowly and humble heart?—The Prodigal son, who thought a servant's place too good for him :¹ and the Publican, who durst not look up nor come near.²

What is meant by a penitent heart?—A sad and sorrowful spirit.

What is meant by an obedient heart?—The taking such a dislike to sin, as to resolve stedfastly never to commit any more, if our past offences be forgiven.

What then will make our confession sincere?—Humility.

What will make it earnest?—Sorrow.

Of what use will holy purposes be?—They will be accepted by God as the tokens of favour in his sight.

—To what end are we thus to confess our sins? —To the end that we may obtain forgiveness of the same by his infinite goodness and mercy.

What does *infinite* mean?—Without end, limits or bounds.

Are God's goodness and mercy so great that we can hope to be forgiven if we remain in sin?—No; we must confess our sins and repent and amend our lives.³

¹ Luke xv. 9.

² Luke xviii. 13.

³ Acts ii. 38 ; iii. 19.

Why is it right to make our forgiveness the *end* of our repentance, when God has bid us do all to his glory?—The salvation of sinners is a triumph of his goodness, and promotes his glory.

When ought we to acknowledge our sins before God?—Always, at all times,¹ in all places,² and with all sorts of prayer.³

Why is frequent confession necessary?—Because our sins are frequent.

When ought we most chiefly to do so?—“When we assemble and meet together to render thanks for the great benefits we have received at his hands; to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary as well for the body as the soul.”

Where do we meet and assemble together for these purposes?—In the solemn assembly of Christians in church.

How many things are here mentioned as those for which we come to church?—Four.

What is the first?—To give God thanks for the benefits he has bestowed upon us.

What are they?—Our creation, preservation, and especially our redemption and sanctification.

What is the second?—That we should praise and glorify his holy name.

¹ 1 Tim. ii. 8.

² Eph. vi. 18.

³ Psalm cxi. 1.

What is the third?—That we should hear his most holy word.

How do we do this in church?—Four chapters of the Bible are read every day besides the Psalms; and on Holy-days there are also additional portions called the Epistle and Gospel.

What is the fourth object we have in assembling ourselves together?—The praying for what is needful both for our souls and bodies.

Why cannot we give God thanks aright without first acknowledging our sins?—Unless we see and confess our sins we may think we do not need a Saviour, and that as we are not the better for spiritual mercies, so we deserve not those which are temporal.

What do you mean by spiritual mercies?—Mercies relating to our souls and bodies here and hereafter.

What by temporal mercies?—Those relating to our bodies in this life or *time*.

Can he praise God for his Son who does not come to him?—No; neither will he be grateful for the means of grace who does not use them; nor for the hope of glory if he never seeks for it.

Why cannot 'an impenitent sinner praise and glorify God?—Because he neither sees God's power, nor imitates his holiness, nor seeks his mercy, nor understands his love.

Why must we confess our sins before we hear God's word?—Because if we do not, what we hear will only increase our condemnation.

Why must the confession of sin go before the asking of benefits?—Because our Lord has told us that God heareth not sinners;¹ and the Lord is far from the wicked, but he heareth the prayer of the righteous.²

When the minister has concluded this statement of the people's duties, what does he next say?—He prays and beseeches as many as are there present to accompany him with a pure heart, and humble voice, to the throne of the heavenly grace.

What is the meaning of *beseech*?—To humbly intreat.

Are any persons too holy to confess their sins?—No; all present in God's house are called upon to do so.

What difference between the Law and the Gospel, may we remark in this invitation of the minister to the people?—They are asked to *accompany* him to the throne of the heavenly grace.

Might not the Jews do this?—No; the priest alone went into the outer court of the temple to burn incense every day.

Who might approach the mercy seat, or most holy place?—None but the high priest, and he only once a year.

¹ 1 John ix. 31.

² Proverbs xv. 29.

Where then did the people pray?—In the outer court.

Is our case different?—Yes ; we are invited to come boldly to the very throne of grace.

Who presents our prayers to God?—Christ, our great Intercessor.

Who are his representatives on earth appointed to offer our prayers to him?—The priests of his Church.

What is the duty of the people when invited to accompany the minister of Christ to the throne of grace?—To take care to be there ready to hear, and willing to obey his call.

In what manner must they accompany him?—With a pure heart and humble voice.

Why should we come with a pure heart and humble voice?—Because God is of purer eyes than to behold iniquity, and it is to the heart that he looks.

What does he require in the inward parts?—Truth.

Why is an humble voice to be added to a pure heart?—Because as our sins are open, so should our confession be.

If our hearts are really sensible of sin, shall we be slow to confess with our voices that we have done amiss?—No ; “a good man out of the treasure of his heart bringeth forth that which is good :

and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh."¹

How are we to use our humble voice?—In saying after the minister that which follows.

We say *Amen* to most prayers,—why must we repeat the confession of sins, word for word, aloud with the minister?—To justify God, shame ourselves, and to encourage our brethren.

Can we really believe that those persons are in earnest in seeking the forgiveness of their sins who will not kneel down and confess them aloud?—It is difficult to believe it.

¹ Luke vi. 45; Mat. xii, 34, 35.



CHAPTER IV

"A GENERAL CONFESSION TO BE SAID OF THE WHOLE CONGREGATION AFTER THE MINISTER, ALL KNEELING."

With what words does the Exhortation end?—
"Saying after me."

To whom does *me* refer?—To the minister.

Who are to say after him?—The people.

What is it they are to say after him?—The General Confession.

What is the rubric before the General Confession?—A General Confession to be said by the whole congregation after the minister, all kneeling.

Why is this called a *General* Confession?—Because it is to be said generally by all persons, in general language.

Why is it to be said *generally*?—Because "there is no man that liveth and sinneth not," and therefore all have to confess their sins.

What is meant by its being general in its language?—That it does not mention each particular sin, but relates to the general failings and sins of all classes of men.

Why should a confession to be said by the

whole Church be general in its language?—Because a common confession ought to be so contrived that every person present may speak truth when he uses it; which would not be the case if particular sins were mentioned.

Ought not the confession of Christians to be particular as well as general?—Yes; they should examine themselves strictly in private, and seek a particular pardon for every single offence.

Have those persons any interest in the remainder of the service who are not present to make their confession?—At least they omit a very important and necessary part of their duty.

Are the people to hear the priest making the confession for them without joining in it?—No; they are to say it after the minister with an humble voice.

In what posture are the minister and congregation to be?—All kneeling.

What does this posture shew?—That we are humble, and desirous of forgiveness from God whom we have offended.

Why then did our Lord Jesus Christ kneel and fall down upon his face when he prayed?—Because “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.”¹

¹ Isaiah liii. 6.

Into how many parts may the Confession be divided?—Into four, namely, (1) the introduction. (2) The confession properly so called. (3) A praying against evil and for its pardon. (4) A petition for good.

What is shewn in the introduction?—Who it is that confess, “we.”

And to whom?—Our “Almighty and most merciful Father.”

What should we be reminded of by this introduction?—That we should fear to sin on account of his great power, and yet not be afraid to confess our sins, since his mercy is also very great; and also that because he is our Father he will be glad of the return of his children to obedience.

With what words does the confession itself begin and end?—It begins “we have erred,” &c., and ends “and there is no health in us.”

What sort of confession comes first?—It is general, saying that we have sinned, and how we have done so.

What does erred mean?—Stepped aside from.

What does strayed mean?—Not only getting out of the way, but continuing to do so: going on further and further in a wrong path.

What sins may be severally meant by erred and strayed?—Those sins arising from our weakness, and which occur daily, may be meant by “erred;” and more wilful sins by “strayed.”

Why is it said “like lost sheep?”—Because the sheep, of all other animals, is most apt to stray, is most exposed to harm and danger when it does stray, and is most unlikely to return of itself.

If we are sheep, who is our shepherd?—The Lord Jesus Christ, who calls himself the Good Shepherd.

Are we the sheep of Christ by nature?—No; we must have a new nature, or be born again, before we can be so.

How then can all the congregation use this confession?—Because no person should be allowed to form part of the congregation who is not baptized, and Baptism is the sacrament of our new birth.

What doctrine then does this part of the confession confirm?—The doctrine of Baptismal Regeneration, or our new birth in baptism.

How is this doctrine taught in the catechism? —“My godfathers and godmothers *in my baptism, wherein* I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven.”

Is there Scripture authority for the comparison?

Yes; God and his Son Jesus are compared to the shepherds, and we to the sheep of his pasture:¹ by our sins we become lost sheep,² as David, and those in Isaiah confess themselves to be.

¹ Psalm xxiii. 1, and c. 3—4; John x. 1, 2, &c.

² Isaiah liii. 6.

Who comes to seek and to save us?—Jesus Christ,¹ who causes us to hear his voice behind us, that we may turn and follow him.²

When do we err and stray?—When we commit sin, or omit our duties to God, or to one another.

What are the harm and danger to which we are exposed when we wander out of the way?—The devil, the world, and the flesh have more power over us.

Whose gift is that repentance by which we return into the fold?—The gift of God, who puts good thoughts in our hearts, and helps us to bring the same to good effect.

From what does this constant erring and straying arise?—From following the devices and desires of our own hearts.

What is meant by the devices and desires of our own hearts?—That “fault and corruption of the nature of every man born into the world,” which is called original sin.

What is the meaning of devices?—Inventions, fancies, or contrivances.

Why do we say “devices and desires?”—Because men first invent or find out how to call evil good, and then desire it blindly and eagerly.

But is it only *original* sin which we have to confess?—No; *actual* also.

¹ Matt. xv. 24; Luke xv. 4. ² Isa. xxx. 21; John x. 4.

In what words do we confess our actual sins?—
“We have offended against thy holy laws; we have left undone those things which we ought to have done, and we have done those things which we ought not to have done.”

What three sorts of sin do we here confess?—
General disobedience, sins of omission, and sins of commission.

Is our general disobedience the fault of God’s laws?—No; they are “holy, just, and good.”¹

Mention some sins of *omission*.—Neglecting, or performing carelessly, the duties of prayer, hearing God’s word, and receiving the holy sacraments: the omission of alms-giving and fasting, of obedience to superiors, of charity towards the souls of others; and also our being wanting in the Gospel graces of faith, repentance, humility and patience.

Mention some sins of *commission*.—Distrust of God leading to atheism: speaking lightly of the Christian religion, blasphemy, false and rash swearing, rebellion, anger and malice, lust, gluttony, and drunkenness; oppression and cheating, lying and slandering, envy and covetousness, thinking unjustly of others, &c.

What difference may we observe in the manner of punishing sins of omission and those of

¹ Rom. vii. 12.

commission?—Sins of omission are punished by keeping back blessings, and sins of commission by inflicting or bringing upon us curses.

How is this part of the confession summed up?—By an admission that there is no health in us.

Is this meant of our souls or of our bodies?—Of our souls chiefly; although when the soul is diseased the body is often made unsound.

What do we own by this?—First, that sin is a disease of the soul;¹ and next, that we cannot cure ourselves,—there is neither health nor help in us.²

To whom alone does salvation belong?—To the Lord.³

What follows this part of the general confession?—A praying against evil, and the consequences of evil.

What one word means to pray against a thing and its consequences?—Deprecation.

With what words does the deprecation of evil begin and end in the general confession?—It begins “But thou O Lord, &c., and ends “in Jesus Christ our Lord.”

What do we first ask in the deprecation, and on what grounds?—To be delivered from the guilt of sin, because we are miserable offenders.

Why is our being miserable a reason for God

¹ Psalm xxxviii. 3. ² Rom. vii. 24.

³ Hos. xiii. 9; Jer. iii. 23; Psalm xlix. 7; Psalm ii. 8; John xv. 11.

to shew mercy?—Because those who are in misery are fit objects for the shewing of pity and pardon, which is the meaning of having mercy upon.¹

What do we next ask to be delivered from?—From the punishment of sin, because we confess our faults.

Why do we remind God that we confess our faults when we ask him to spare us?—Because the sacrifices of God are a broken spirit, and a broken and contrite heart God will not despise;² and because his justice forbids him to have mercy on the hardened and impenitent.

What do we next ask?—To be delivered from the power of sin, because we are penitent.

Are we not delivered from the power of sin when its punishment is forgiven?—No; we must be restored to God's favour, and to spiritual health and strength.

Can we hope to be restored all at once?—No; it is the nature of sin to blind the mind, and harden the heart,³ weaken faith, weaken hope and debase the affections, and therefore we can only get back our purity and strength by slow degrees.

On what ground do we deprecate evil?—The promises of God made to mankind in Jesus Christ.

¹ Psalm li; Luke xviii. 13.

² Psalm li. 17.

³ Heb. iii. 13.

Why do we put forward these promises?—It is only through our Lord Jesus Christ that we can approach the Father.

What are these promises, and where are they made?—The promises of forgiveness on repentance, of peace here and heaven hereafter, which are to be found in the Gospel.

Are they secretly made?—No ; they are openly declared,¹ and sealed by Christ as the mediator between God and man,² and will surely be performed.³

What follows the deprecation of evil?—The petition, or prayer for good.

How does it begin?—By again calling to mind God's great mercy.

In whose name is the good asked for?—For Jesus Christ's sake.

Why are we required to ask blessings of God in the name and for the sake of Christ?—Our Lord told his disciples, "Whatsoever ye shall ask the Father in my name he will give it you. Hitherto have ye asked nothing in my name ; ask, and ye shall receive."⁴

What is Jesus Christ called because we ask for his sake?—Our Mediator.

¹ 2 Tim. i. 10.

² 2 Tim. i. 12.

³ 2 Cor. i. 10.

⁴ John xvi. 23, 24.

Have we many Mediators?—No; we have but One,¹ and Jesus is He.²

Is it true that the Primitive Christians understood this Scripture differently—and supposed that there were more mediators than one?—No; for many hundred years they all believed what one of them declares, “No man rightly calls upon God the Father but by the Son.”³

What are the blessings we ask?—That we may hereafter live a godly, righteous, and sober life.

Of what are we reminded by the word *hereafter*?—That this confession directs us to look three ways in our repentance:—(1) Inwards, for humiliation; (2) upwards, for pardon; (3) onwards, for amendment of life.

In what words do we pray for amendment of life?—“That we may hereafter live a godly, righteous and sober life.”

Whence are these particulars taken?—From St. Paul’s Epistle to Titus.⁴

What is meant by these separate terms?—*Godly* means in the observance of all the duties of piety towards God: *righteously*, in discharging all acts of justice and charity required from us towards

¹ 1 Tim. ii. 5.

² 1 John, ii. 1, 2.

³ Gregory, as quoted by Dean Comber.

⁴ 1 Tit. ii. 12.

our fellow creatures: *soberly*, in performing what relates to our own bodies and souls.

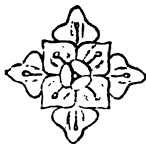
To what end do we ask this?—To the glory of God's Holy Name.

What is here meant?—We should do our duty not with an eye to our credit, but to God's glory.¹

Why may we not glory in our good deeds?—When we have done all we are but unprofitable servants: and therefore we should declare his glory by whose long-suffering we are spared, by whose mercy we are forgiven, and by whose grace we are reformed.

Is "Name" the last word the minister and people are to say?—No; they are to add a hearty *Amen*, or wish that what they have been saying may come to pass.

¹ Romans xiv. 8.



CHAPTER V.

THE ABSOLUTION.

What follows upon this?—"The Absolution, or remission of sins, to be pronounced by the priest alone, standing; the people still kneeling."

What is the meaning of Absolution?—A loosing from any bond; and here it means God's pardon to penitent sinners, as it is said, or *remission of sins*.

What does remission mean?—Forgiveness.

Why is the forgiveness of sins spoken of as absolution?—Sin holds the wicked fast in its chains unto the judgment of the great day, and is compared to a bond,¹ and sinners are said to be holden in its cords,² but Christ came down to loose these bonds, and therefore his pardon is called absolution, or remission of sins.

Is this a form of prayer in which the people are to join?—No; it is an act of power and authority to

¹ Acts viii. 23.

² Proverbs v. 22.

be pronounced by the Priest alone, and by him standing.

When it is said by the Priest alone is it meant that a Bishop might not pronounce it?—No; for a Bishop is a Priest and something more.

What then is meant by the word *alone*?—That neither a Layman nor a Deacon may use this form.

Why may not a Deacon?—Because his office is only to assist the priest; and he has not received authority in the words “Receive the Holy Ghost for the office and work of a Priest in the Church of God now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained.”

Where do these awful words occur?—In the Form and Manner of ordering of Priests, which is part of our Prayer-book.

By whom are they used?—By the Bishop.

How can one man say to another, “Receive the Holy Ghost?”—*Any* man may not say so; but Christ has left the power of saying so to certain of his followers.

Who are they?—Those Bishops of his Church who have received authority for this purpose in direct line from the Apostles,

How could the Apostles give such power?—

When our Lord had risen from the dead, he said to the eleven, "Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained."¹

How does this shew the Apostles could give others, and these others, in turn, give again to others, the authority to use these awful words?—The Apostles were sent by Christ in the same manner as Christ was sent by the Father—and Christ was sent by the Father with power to send others.²

Do we know from Scripture that the eleven exercised this power?—Yes; they chose Matthias in the place of the traitor Judas; and the descent of the Holy Ghost on the whole Twelve showed that God approved what they had done.

But after they had made up the number of twelve Apostles did they choose any other Bishops?—Yes; we read of Timothy, Bishop of Ephesus; and Titus, Bishop of Crete; and Clement, St. Paul's fellow-labourer, who was made Bishop of Rome: and there never has been a time when there were not Bishops, Priests, and Deacons in the Christian Church.

¹ John xx. 21—23.

² Matt. xxviii. 18, 19, 20.

Why must it be pronounced by the Priest standing?—To shew that he is acting with authority.

Does he absolve in his own name?—No; in God's name.

How then do you say he acts with authority?—None can forgive sins in his own right, but God alone, yet God can give this power to others to do so for him, and in his name.

Has he said so?—He communicated it to an Angel, to the Apostles, and although God alone reconciles, yet “unto us,” saith St. Paul, “is committed the ministry of reconciliation.”

As then the Priest is only the minister or servant of God in the matter, is the pardon he pronounces God's pardon?—Yes; just as a message sent by one of the Queen's servants to let off a prisoner, is the Queen's pardon though spoken by her servant.

Will then the absolution thus pronounced be of real benefit to all who hear it?—No; only to those who are properly qualified for receiving grace.

Who are properly qualified?—Those who truly repent and unfeignedly believe God's Holy Gospel.

In what posture are the people to be while this absolution is pronounced?—Still kneeling.

Why is it said *still*?—Because they were kneel-

ing in the confession, and they are to remain so while their pardon is pronounced.

Are the people to say after the minister in the absolution, as they did in the confession?—No; that would be foolish and absurd, since they have no authority from God to pronounce their own pardon.

What then is their duty at that time?—To listen meekly and thankfully to God's gracious message of favour and pardon.

Into how many leading parts may this form of absolution be divided?—Into three: (1) the authority by which the Priest absolves; (2) the form in which he does it; (3) the use we should make of God's continued offer of mercy.

What are the words in which the commission of the Priest, or his authority to absolve, is stated?—“Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins.”

Why may we suppose it to be, that the Priest *first* declares his authority?—It is so great a matter in which he is about to be engaged that it is well he should alway tell the people he does it not in his own name but in God's.¹

¹ Hebrews v. 4.

Why does he give God the title "Father of our Lord Jesus Christ?"—God has revealed to us that it is by the sacrifice of Christ that he can be just and yet forgive us.¹

What right have we to say that God desires not the death of a sinner, but rather that he should turn from his wickedness and live?—God has said so himself by the mouth of his prophet Ezekiel;² and he has given proof of it in that while we were sinners Christ died for us.³

Why is it said "power and commandment?"—A person may have the power to do a thing and yet it not be right for him to do it. God has given us the power to hurt each other, but has commanded us not to do so.

How is the power given to the Priest to absolve?—By the Bishop when he ordains him Priest.

How do we know that Christ's power of sending others, as his Father sent him, still remains with the Church?—Christ said that he would remain with his Apostles alway unto the end of the world.

But the Apostles are dead, and the end of the world is not come, how then is Christ's promise kept?—By his being with the Bishops, who one

¹ 1 John i. 9.

² Cap. xxxiii. 11; xviii. 23.

³ Romans v. 8.

after another succeeded into the place of the Apostles ; and are therefore called the successors of the Apostles.

What is the doctrine called which teaches us that those only are *true* pastors of Christ's flock who can show that their authority comes to them in a direct line from the Apostles ?—The doctrine of the *apostolical succession*.

Is the Apostolical Succession a family descent ? No ; the authority does not come down from one to another, as a name does from father to son, as was the case with the Jewish Priesthood.

How then does it come ?—Lineally or in a line, as property, or an office, goes from one to another.

What succession are you in from your great grandfather ?—A family succession.

If a person holds an office to which he was appointed by the person who last held it—he having been appointed in the same manner and so on, in what succession is that person from the first holder of the office ?—In lineal descent ; i. e., the office has come to him in a line of men all of whom held it.

Would one of those who held the office before him, having been unfaithful in the discharge of his duty, take away his right to the office ?—No ; I am not blind because the boy who had my place in the class last year was so.

Is it then any answer to the doctrine of the Apostolical Succession to prove that some Bishops and Clergymen have been unfaithful?—No; “Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ’s, and do minister by his commission and authority, we may use their ministry, both in hearing the Word of God, and in receiving of the Sacraments.”¹

Is this doctrine an important one?—On it depends our certainty in the receiving of the absolution or remission of sins, and our right partaking of the Holy Sacraments.

How so?—Because if the Apostolical Succession is not a true doctrine, we cannot tell who are the ministers to whom God has given power and commandment to declare and pronounce his pardon and blessing; nor who are those who are “lawfully called and sent” to “minister the sacraments in the congregation.”²

Is it not *uncharitable* to draw a distinction between who are, and who are not, lawful ministers?—No; for God is love, and he has by the mouth of his apostle, kept the appointment in particular hands.³

¹ Article xxvi. ² Article xxiii.

³ 1 Cor. iv. 1; Heb. xiii. 7, &c.

What difference is there in the number of persons by whom a Deacon and a Priest are respectively sent?—The Bishop sends a Deacon: the Bishop, with the Priests present, confer the order of the Priesthood.

Is there Apostolic authority for this?—Yes; in one place St. Paul speaks of Timothy as having his authority given him “by prophecy, with the laying on of the hands of the *presbytery* ;”¹ and in another he says, “the gift of God which is in thee by the putting on of *my* hands.”²

What does this prove?—That he was sent by St. Paul and the Presbytery, just as Priests are now by the Bishops and the Priests.

But although the power to absolve which Christ’s priests have, remains the same at all times, when have they his command to exercise that power?—When his people are *penitent*.

Will He not then at other times ratify in heaven what they do on earth?—No; their power does not become effectual except when exercised by his command.

Mention some of the cases in which this command was given?—When a man is overtaken in a fault, those who are spiritual (i. e. have spiritual authority) are to restore him in the spirit of meekness, and the feeble-minded are to be comforted.⁴

¹ 1 Tim. iv. 14.

² 2 Tim. i. 6.

³ Gal. vi. 1.

⁴ 1 Thess. v. 14.

Give an instance of this command from the prophet Ezekiel.—The ministers of God are spoken of as shepherds, and the people as sheep, and the shepherds are thus blamed, “The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost.”¹

Is there more meaning in pronouncing than in declaring?—Yes; whenever a Christian reads to another the promises of Scripture he, in one sense, declares or publishes God’s favour and pardon, but all Christians cannot pronounce it with authority.

Why then is it said that God has given to his ministers power and commandment to declare, if any Christian can declare it?—Any Christian cannot even declare God’s pardon in the way that his minister can, any more than an overlooker declaring to his work-people their master’s orders that they should have a holiday, is the same thing as one of themselves saying so.

What then is meant by “pronounce and declare?”—So pronouncing it that those who hear it, if truly penitent, are really pardoned by God.

Can the Priest know of a certainty whom God does, and whom he does not, pardon?—No; God

¹ Ezekiel xxxiv. 4.

alone can tell the hearts, and distinguish between the temples and the sepulchres of piety.¹

In what words does the Priest pronounce this pardon?—"He pardoneth and absolveth all them that truly repent and unfeignedly believe his holy Gospel.

Who is meant by *he*?—God.

Is to absolve something over and above pardoning?—Yes; it is that releasing us from the consequences of sin, which follows upon his having forgiven us its guilt.

What is the meaning of *unfeignedly*?—Without cheat or hypocrisy, as in the sight of God and not of men.

Why are these conditions again introduced?—Repentance and faith are by Christ and his Apostles made the conditions of all the Gospel promises, and without them no absolution can be had.²

How can saying that God will pardon certain people be of any use to people possessing these qualifications?—In the same manner that saying "peace be to this house" was to be of use "if the

¹ What do you mean by sepulchre?—A house of burial.

Is this then a literal expression?—No.

What is meant by it?—That God alone can tell whether our outward profession is real, whether our forms hide a *dead heart*, or are the protection of a *living spirit*.

² Mark i. 15; Acts xx. 21.

son of peace" were there ; but if not, the peace was to return unto the Apostles again.

What is meant by the son of peace?—The habit and temper of mind and heart which fits us to receive the peace of God—that lowliness and holiness which he will bless.

But why then say peace if the son of peace be already there?—Because it is the order and appointment of Christ, and *our duty is not to question, but to obey.*

Will not then God pardon those who truly repent and unfeignedly believe his Gospel, without their hearing his pronounced pardon?—He may do so, but when he has provided means of grace it is being unmindful of his goodness not to use them with thankfulness.

Will it benefit the wilful sinner to hear God's pronounced pardon?—No : it is a witness against him.

To what part of this form should he particularly attend?—To the conclusion in which we are all exhorted to continued repentance.

Are we exhorted to this repentance in our own strength?—No ; we are besought to seek it and the HOLY SPIRIT from God.

What is meant by asking God for His Holy Spirit?—Christians are said to be the temple of the Holy Ghost which is in them, which they have

of God, and they are not their own ;¹ and to pray for the Holy Spirit is to pray for his indwelling, and for his gracious help and favour.

And to what end are we to beseech this?—“That those things may please him which we do at this present: and that the rest of our lives hereafter may be pure and holy.”

What is meant by those things?—The duties of repentance, humiliation, and confession, in which we have been engaged.

Will it be enough to save us, that these acts are accepted?—No; we must by God's grace, have the rest of our lives pure and holy.

And if God grants this prayer what will be the consequence?—“At the last we shall all come to his eternal joy.”

What do you mean by this?—That we shall dwell for ever and ever with God in heaven, where there is endless happiness, which the scripture calls an eternal and everlasting joy,² which neither men nor devils can take from us.

When we say that the happiness of the pure and holy in heaven will be eternal, does eternal mean the same as when we say that God is eternal?—No; when we say God is eternal, we mean that he has neither beginning nor ending;—when

¹ 1 Cor. vi. 19.

² Isaiah xxxv. 10; li. 7; lxi. 11.

we speak of our happiness as eternal we mean only that it will have no end.

Through whom, and for whose sake, will all this be?—Through our Lord Jesus Christ.

What rubric follows the Absolution?—*The people shall answer here and at the end of all other prayers AMEN.*

When the Amen is printed in the same sort of type or letter as the sentence it follows, by whom is it to be said?—By those who have been saying that sentence, whether it be Minister and People, as in the Confession and Creed;—or People or Minister only, as in the *Gloria Patri*.

By whom is it to be said when it is printed in *italics*, as at the end of the Collects, &c.?—It is then to be said by the people.

What sort of an Amen is this?—It is a *Petitionary* amen, or amen in the form of a petition or prayer, desiring that it may be as the Priest has said or advised.

What is it in the other place?—It is affirmative, i. e., declares that we agree with what has been said.

To what language does the word Amen belong and what does it mean?—It first belonged to the Hebrew, but it is now used in all languages, and means *So be it*, and when used at the end of prayers or creeds, can either mean *It is so*, or *I wish it may be so*.

Is the practice of using Amen in the worship of God an old one?—The Jews used it at the end of their hymns and prayers; and in the cvi Psalm the people are particularly charged when they had heard that Psalm read to say amen after it.

Have we Christians authority for using it?—Our Lord placed it at the end of his own form of prayer,¹ and the Apostle condemns praying in an unknown tongue because he that is unlearned cannot say amen at the giving of thanks.²

What is the use of this?—Those who can, and who cannot, read, may thus make the prayer said by the Minister their own.

Was it a practice of the early Church?—Yes; the people in primitive times used at the end of all the public prayers to answer together with an amen loud as a clap of thunder.

Ought not then churchmen to be ashamed at not saying Amen where the rubric directs them?—Yes; if they wish God to listen to all the prayers in their behalf, they should not be too lazy to make those prayers their own by saying amen, both with *heart* and *voice*.

Did the Lord's Prayer always come first in this part of the service?—No; in the first book of King Edward VI., the service began with it.

How came its place to be changed?—It was

¹ Matt. vi. 13.

² 1 Cor. xiv. 16.

thought better to have a service for preparing ourselves before we began to pray.

But have we not already been praying?—No; our confession of sins has been rather a preparation for prayer.

When the office or service is especially Eucharistic, or one of thanksgiving, is the use of the Lord's Prayer preceded by confession?—No; the order of the Holy Communion begins with the Lord's Prayer.

Are vain repetitions forbidden in Scripture?—Yes; by our Lord.

What is forbidden by these words?—The asking for the same benefits in different language, to show off fine speaking, as is often done by persons who pray extempore, or without book.

The rubric directs that *wheresoever* this prayer is used the people are to say it; is it not a vain repetition to repeat it so often?—No; our Lord did not intend to forbid the use of the same words in our prayers to God, for he prayed thrice using the same words.¹

How do we gather the meaning just given?—Our Lord adds, "for they think they shall be heard for their much speaking."

But why should not our prayers, as well as sermons, have great change of words?—Because

¹ St. Matt. xxvi. 44.

sermons are to engage the attention of men, and prayer is addressed to God.

What then? — God does not require man's eloquence to cause him to attend to us.

But what especial reason have we for repeating the Lord's Prayer five times in our Morning Service for Sundays and other holy days?—Our Lord says to his disciples, "*When ye pray, say, Our Father,*" &c., and therefore we should use it each distinct time we pray.

But what has this to do with saying it five times in one morning service?—It was not always the custom to say the morning prayers, litany, and then the order for the holy communion at the same time, and as they are distinct services of prayer, the Lord's Prayer must be said in each.

But why is it repeated twice in the morning service, and twice in the order of the holy communion?—They both consist of two separate sets of praying.

How so?—In the morning service, (for the other office must be considered separately?¹—) prayer when we come to the 'Glory be to the Father,' &c., gives place to praise, the hearing of Holy Scripture, and the profession of our faith,

¹ See Questions, by the same Author, on the Order of the Holy Communion.

and is then entered upon again by the Priest, saying, "Let us pray," just after the creed.

Then this saying of the Lord's Prayer more than once is not a vain repetition?—No; it is a strict obedience to our Lord's command that in each distinct praying we should use his own words.

Even if our prayers did not cease for a time for the purposes mentioned, would there not be a fitness in having the Lord's Prayer in the former and latter part of our devotions?—Yes! it is the *foundation* upon which all others should be built, and so we should begin with it,¹ and it is the *perfection* of all prayer, and therefore we should end with it.²

What other reason have we for the frequent use of the Lord's Prayer?—As we hope to have our prayers accepted only for the Son's sake, so they are most likely to be heard when in the Son's own words.³

Of how many parts may the Lord's Prayer be said to consist?—Of three: the preface—the petitions—and the doxology.

What does preface mean?—That which is said before.

Repeat the preface?—"Our Father, which art in heaven."

¹ Tertullian.

² St. Augustin.

³ St. Cyprian.

Repeat the petitions, (1) "Hallowed be thy Name. (2) Thy kingdom come. (3) Thy will be done in earth, as it is in heaven. (4) Give us this day our daily bread. (5) And forgive us our trespasses, as we forgive them that trespass against us. (6) And lead us not into temptation; (7) But deliver us from evil."

What does doxology mean?—Words of praise.

Repeat the doxology?—"For thine is the kingdom, The power, and the glory, For ever and ever. Amen."

What are we taught by the preface?—That Christians are brethren; that God is our Father; and that he is also our King.

How are we taught that Christians are brethren?—The use of the word *our* shews us that there are others beside ourselves to whom God is Father; and as all Christians may use this prayer it shows that all Christians have the same Father.

What should the mention of Father remind us of?—That we depend upon him, and that we owe him affection and duty.

But is it only love that we are here taught that we owe him?—No; we are taught to give Him reverence as our King.

How so?—It is said Our Father which art in *heaven*, and heaven is where the King of kings dwells.

Is not God present every where?—Yes; but not in the same manner in all places.

What difference is there between his presence everywhere, and his presence in heaven?—His throne is in heaven, and his court is there.

Who form his court?—The holy Angels.

Repeat the lesson we learn from the mention of his dwelling in heaven?—That we are not only to approach him with affectionate boldness as his children, but with respectful homage as his subjects.

What do you mean by homage?—The obedient acknowledgement of being subject to a King.

What word includes homage paid to the King of kings?—Worship.

Was our Lord the first person to begin a prayer with this preface?—No; he took it, as well as some other words and phrases out of the forms of devotion used by the Jews.

What should we learn hence?—That God does not require us to choose new but suitable language for our prayers.

Did our Reformers profit by our Lord's example when they compiled our public prayers?—Yes; they have taken them from old prayers in use by the Christians of a former age.

Could the Jews use the title *our Father* in the same sense as we do?—No; they would use it

rather in the sense of Creator, Preserver, and King, as God is said to be the father of the rain, and a good king is said to be the father of his people.¹

How do we use it?—As partakers of the Divine Nature: able as sons to approach his throne of grace boldly.²

Why is this truer of Christians than of the Jews?—We have received the spirit of adoption, whereby, we cry Abba, Father.³

How many petitions are there?—Seven.

What is the first?—Hallowed be thy Name.

What is the meaning of hallowed?—To make holy, or to keep holy, or look upon as holy.

In which senses is it used here?—Of regarding and keeping holy.

Why do you say regarding?—Regarding means looking upon.

In what sense is hallowed used in the fourth commandment?—Making holy.

What is asked for in this petition?—That we may pay proper respect to his attributes, and all that belongs to him.

What do you mean by attributes?—Those characters under which God makes himself known to us—as his power, mercy, justice.

How is his name to be hallowed?—At all times and in all places, in us, through us, and upon us.

¹ Deut. xxxii. 6; Job xxxviii. 28.
² Pet. i. 4; Heb. iv. 16.

³ Rom. viii. 15, 16;
Heb. iv. 16.

To what does the use of this petition pledge us?—To carefulness in speaking about God and holy things.

If we hallow his name what shall we respect besides himself?—All upon which his name is called; his works of nature and of grace, his word, his Church, his worship, his holy days, his ministers in Church and state, and his house.

What do you mean by his ministers in the state?—Kings and Queens and those in lawful authority over a people.

How are they his ministers?—By him kings reign,¹ and there is no power but of God,² the powers that be, are ordained of God.

What is the second petition?—Thy kingdom come.

What then do we here pray for?—The exercise of God's authority in this world and the next.

What exercise of God's power in this world do we pray for?—That the kingdom of sin, through which death and the devil reign, may be destroyed.

What is this kingdom of God called?—His kingdom of grace.

In how many senses do we pray that this kingdom may come?—In two; (1) by an outward profession of the Gospel; (2) by an inward *demonstration*, or *shewing forth* of its power.

¹ Prov. viii. 15.

² Rom. xiii. 1.

What do you mean by outward profession of the Gospel?—The being members of Christ's Church.

To what then does every person pledge himself when he asks that God's kingdom may thus come?—To active and earnest endeavours for the usefulness of the Church at home and abroad.

Does that person pray aright who uses the Lord's Prayer, and yet never does what he can, by money or example, for the increase of the number of clergy and schools, and churches here and abroad?—No; when we say this prayer, we promise to do our best that it may be answered.

How so?—Because God uses men to act for him, and we cannot be sincere if we are not willing to be employed.

What sin do they commit who use this prayer and yet are not active and liberal in behalf of the Church?—They mock God.

What do you mean by an inward demonstration of the Gospel?—A holy and religious life.

To what then are you pledged by praying for this?—To great carefulness about all my actions, and a diligent use of all the means of grace in the Church.

How can a holy life be said to be the coming of God's kingdom?—No other power, but his, is sufficient to conquer our evil passions, and it is

only as we own him for our king that we can be holy or happy.¹

Is it not enough then to be a member of the Church outwardly?—No; if we are not striving to be holy we are as dead and withered branches, fit only for the burning.

In what other sense do we ask of God that his kingdom may come?—That his reign of glory may commence.

Where and when will God reign in glory over us?—After the last day of judgment, in the new earth and the new heavens.

What is necessary to the coming of God's kingdom of glory?—The fulness of his kingdom of grace.

On what has God made the coming of his kingdom of glory to depend?—On the accomplishment of the number of his elect.²

What do you mean by this?—The filling up of those many mansions which are prepared in our Father's House for them that love him.

Can God's kingdom of glory be rightly wished for by sinners?—No; for when it is come they must be destroyed.

What is the next petition?—"Thy will be done on earth as it is in heaven."

By whose conduct do we here pray that our

¹ 2 Cor. x. 5.

² Burial Service.

obedience may be measured ?—By that of the holy angels.

To what does this petition pledge us?—To hearty and active obedience, and to a sincere earnestness in seeking the conversion and salvation of all men.

How so ?—The Angels are said to have joy over one sinner that repenteth, and to be ministering spirits sent forth to minister to them that shall be heirs of salvation.¹

What other sort of obedience is there besides active obedience?—Passive obedience.

What is the difference between active and passive obedience?—*Active* obedience consists in the *doing* what is ordered us ; *passive* obedience in being sure that what is ordered is best, and so resigning and conforming our wills to it.

What two words mean resigning and conforming our wills ?—Resignation and conformity.

What is the difference between these words ?—*Resignation* means a submitting to what is put upon us without grumbling : *conforming* means not only this, but also agreeing in what is done, as that which is the best for us.

Are the Angels examples of resignation and conformity ?—Yes ; they keep those stations, and

¹ St. Luke xv. 10 ; Heb. i. 14.

do those duties which God appoints them, and not what they choose for themselves.

What is the fourth petition?—"Give us this day our daily bread."

For what do we ask in this petition?—That which is needful both for our souls and bodies.

As the first three petitions relate to our spiritual necessities, is it unreasonable to suppose that daily bread is in its first sense to be understood of our bodies?—No; it most likely means food, raiment, and shelter.

Have we any other example of God requiring us to ask only for our *daily* bread?—Yes; the Israelites were only to gather one day's manna,¹ and our Lord taught us to take no thought for the morrow.²

Is it necessary for the rich, who have much goods laid up in store, to pray for their daily bread?—Yes; they need God's blessing to preserve and cause to prosper what they have.

Why must we pray for *daily* spiritual blessings?—Because "the inward man must be renewed day by day."³

What is the next petition?—"And forgive us our trespasses as we forgive them that trespass against us."

¹ Exod. xvi. 4.

² Matt. vi. 33, 34.

³ 2 Cor. iv. 16.

What do you mean by *trespasses*?—Offences, sins, faults, injuries.

Against whom are *our* trespasses committed?—God, and our fellow creatures.

Upon what terms do we ask forgiveness?—Our own forgiving others.

What then does a man who will not be kind to, nor forgive, others, ask for in this prayer?—That God will *not* forgive him.

What duties of a penitent are included in this petition?—Confession, and self accusation; contrition for sin, deprecation, or praying against punishment, with acknowledgement of the justice thereof,—faith in a Redeemer, and hope in his merits.

What is the sixth petition?—"Lead us not into temptation."

What is the first meaning of temptation in Scripture?—Any kind of trial, whether by a friend,¹ or by an enemy.²

Ought we to look upon trials as altogether evils?—No; they are of use in purifying us,³ and are sent by God as proofs of his love.⁴

What then does temptation here mean?—The being enticed to commit sin, or a trying to make us do so.

¹ Gen. xxii. 1.

² Luke xxii. 31.

³ 1 Peter i. 6, 7.

⁴ Heb. xii. 6.

But why do we pray God not to lead us into temptation, is it not the Devil who does this?—Yes; that is the meaning of his name, Satan.

Why then do we ask God not to lead us into sin?—Because the Devil himself is under the power of the Almighty, who gives him bounds which he cannot pass, and gives permission to him to tempt us.¹

When is it that God permits this as punishment?—When we go on from one sin to another.

What is the last petition?—"Deliver us from evil."

What do we here ask?—That if we have fallen into sin, we may be delivered from it and from its consequences, and from its wicked author, the Devil.

What follows the petitions?—The doxology.

What is doxology?—A word of praise.

What is the doxology in the Lord's Prayer?—"Thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen."

Is this doxology always added?—No; sometimes our Reformers followed St. Matthew² as here, and sometimes St. Luke.³

Why is the doxology connected with the rest of the prayer by "for"?—To show that in the

¹ Job. i. 12.

² Matt. vi. 13.

³ Luke xi. 2—4.

doxology are contained the grounds on which we ask what has gone before.

How so?—We pray (1) that his kingdom may come, and of him we seek for a supply of our wants because he is the lawful King, and possesses all. (2) That his will may be done, and that he will pardon us, for he has power to do as he will. And (3) that his name may be hallowed, and we be delivered from evil, because His is the Glory.

What other reason may there be for adding this doxology?—To show that God *may* help us because his is the kingdom; that he *can* for his is the power; and that we hope he *will*, because from so doing he has his praise and glory.

Who are to say Amen here?—The minister and people.



CHAPTER VI.

OF THE RESPONSES, ETC.

What does the next rubric direct?—" *Then likewise shall he say*, O Lord, open thou our lips."

Who is meant by *he*?—The minister.

Is "open our lips" a literal or figurative expression?—It is used figuratively, and is taken from the Psalms of David.

What is intended?—That as our guilt makes us ashamed to speak, so God should give us boldness by removing that guilt.

What follows?—The answer, "And our mouth shall shew forth thy praise."

By whom is the answer to be made?—By the people.

What are these sentences called, on account of the people answering?—Responses.

What does response mean?—An answer.

Was it always the practice of Christians to say and sing by turns, answering one another?—Yes; an early historian tries to prove a certain Sect were Christians, because they sang by turns.

What sort of singing is that which is by turns called?—Antiphonal.

What is an antiphon?—The voice, or answer, returned by one choir to another when a Psalm, or anthem, is sung between two.

Did the Jews worship antiphonally?—Yes.

How did the antiphonal worship of the Jews differ from that of Christians?—Among the Jews this was performed by the Priests and Levites only; but Christians have a greater privilege, and every man is in so far a priest.¹

Mention some of the advantages of responses, and of antiphonal worship?—(1) The people thus show their full consent to what is prayed for, and minister and people have one mouth as well as one mind.² (2) Our devotion is thus quickened by a pleasing variety, and those holy offices are made pleasant which our corrupt nature is so apt to think tedious. (3) Our attention is thus kept alive, and our thoughts checked in their wanderings.

What fitness is there in the answer “and we shall shew forth thy praise”?—If God sends us hopes of remission when the Seraphim hath touched our lips³ and taketh away our iniquity, then we

¹ 1 Peter ii. 9; Rom. i. 6. ² Rom. xv. 6.

³ Isaiah vi. 6.

shall be fit for all holy duties, and be ready to say with the Prophet, "Here I am, Lord, send me."¹

Does this answer require the people to have their share in the praying and singing?—Yes.

Who next speaks, and what is he to say?—The Priest says "O God make speed to save us."

What is the answer to this?—"O Lord make haste to help us."

To what do these sentences refer?—That said by the Priest looks back upon our sins, from which we beg of God to save us with speed, or quickly; and that said by the people looks forward to our duties, in performing which we ask of God that he will make haste to help us.

In what posture have the people been all this while?—*Kneeling*.

What are they, and the Priest, now to do?—All are to *stand up*.

For what purpose?—To give praise in the doxology, called Gloria Patri, or Glory be to the Father.

Is this to be said in chorus, or antiphonally?—Antiphonally. Then shall the Priest say—"Glory be," &c., and the people shall answer, "As it was in the beginning," &c.

Is this doxology in Scripture, in the very words we use?—No; it is a paraphrase on the song of

¹ Isaiah vi. 8.

the Seraphims,¹ and is expressly grounded on God's word.²

What do you mean by paraphrase?—The expressing of a sentence in plainer words, and more at large.

What is it besides being an act of adoration to God?—It is a particular address to each person of the Godhead, acknowledging the glory of the Father, and of the Son, and of the Holy Ghost, to be one and the same.

Have these words been long in use in the Church?—They are set down by Clement of Alexandria, above an hundred years before the council of Nice, viz., A. D. 190.

Are there traces even of an earlier date?—Yes? in the corruptions of the form introduced by the Arians.

Why do we say “As it was in the beginning”? The angels sang praise to the undivided and ever blessed Trinity on the morning of creation, in the *beginning* of all time.³

Why, “as it is now, and ever shall be,” &c. ?—Men and angels do it now, and shall continue the rejoicing throughout eternity.

May not the *was*, and *is*, and *ever shall be*, also refer to the Patriarchs and Prophets in the beginning of the world, and the Apostles and Martyrs in

¹ Isaiah vi. 3. ² 1 John v. 7. ³ Job xxxviii. 7.

the first planting of the Cross ; and to them and us in the Church militant and triumphant?—Yes.

What does *militant* mean?—Warring, or carrying on war.

Where is the Church militant?—On earth.

Where is the Church triumphant?—In heaven.

Why does this penitential part of our service close with the Gloria Patri?—It is after the example of David, who after he had confessed his sins and begged pardon and deliverance turns his petitions into praise.¹

Is it a reasonable practice to use the “Gloria” here?—Yes ; being full of hope that our gracious Father will forgive us for his Son’s sake, by the ministry of the Spirit, we give thanks to each person of the Trinity.

Why to each person?—We give glory to the Father who grants the absolution ; to the Son who purchased it and obtained it ; and to the Holy Ghost who seals and dispenses it to us.

By whom ought the Amen to be said?—By the person or side who answer “As it was in the beginning.” &c.

What follows?—“Praise ye the Lord,” said by the Priest, and the answer made “the Lord’s name be praised.”

¹ Psalm vi. 9, cxxx. 7,

What name is given to these and like sentences?—Versicles, or little verses.

To what does the first versicle correspond in the early Church?—To the word *Hallelujah*, of which it is the exact translation.

From whom did the early Church take the word *Hallelujah*?—From St. John, who uses the word in its original language,¹ having himself learnt it from the Jews.

Was the *Hallelujah* in frequent use among the Jews?—Yes; after the Passover they sang six Psalms, [from Psalm cxiii to Psalm cxviii] which Hymn [Matt. xxvi, 30.] they called the *great Hallelujah*, or *Hallel*, to distinguish it from some lesser *Hallelujahs* in daily use in the temple service.

Might not it be called *great* from some other cause?—Yes; from the word *Hallelujah* being very often repeated.

What gives fitness to the saying of the *Hallelujah* in this place?—We may see three reasons.

What is the first?—We are by this versicle recalled to the *Gloria Patri*, and as we have worshipped the *Trinity*, so here we adore the *Unity*, worshipping three Persons and one God.

What is the second?—It may look still farther back to the Absolution, for *Hallelujah* is a song of

¹ Rev. xix. 1, 3, 4, 6,

joy for victory over our enemies: and if our sins are pardoned our enemies are conquered.

What is the third?—It may look forward to the reading and singing of the Psalms, and serve as a preface to them.

Of the XCIV Psalm.

Repeat the next Rubric.—“*Then shall be said or sung this Psalm following: except on Easter Day, upon which another Anthem is appointed; and on the nineteenth day of every month it is not to be read here, but in the ordinary course of the Psalms.*”

When the words “shall be said or sung” occur, by whom is what follows to be repeated?—By Minister and people.

Why does the Church allow the choice between singing and saying?—Because she never unnecessarily interferes with the liberty of her children, and in some places they cannot sing.

Have we Scriptural authority for singing in alternate verses:—Yes; several of the Psalms which were written for public use in the temple, are in alternate verse.¹

Is there any allusion to such a custom in the Prophet Isaiah?—Yes; probably in the vision

¹ Psalm cxiv, & cxviii &c.

which he saw of the Seraphim crying one to another "Holy, holy, holy, &c."¹

Was it the practice of the early Church?—St. Basil speaks of Christians, in his time, in the house of prayer, "dividing themselves into two parts and singing by turns," as if it had been the common practice.

Who was St. Basil?—Bishop of Cæsarea in the fourth century.

Is there authority for the use of musical instruments in the singing of Psalms;—The first psalm we read of was sung to a timbrel.

Which was that?—That which Moses and Miriam sang after the deliverance of the children of Israel from Egypt.²

What further authority have we?—The constant use of music in the temple service,³ which our Lord and his Apostles attended.

Why do we *stand* when we repeat Psalms and Hymns?—That we may express the lifting up of our souls to God.

Is this according to Scripture?—Yes; we read that while the Priests and Levites were offering up praises to God, all Israel stood.⁴

¹ Isaiah vi, 3. ² Exod. xv. 20.

³ 2 Sam. vi. 5. 2 Chron. v. 12, xxix. 25. Psalm cl.
and the titles of many Psalms. ⁴ 2 Chron. v. 12.

What is the Psalm following?—The ninety-fifth Psalm.

Has this always been used in the service of the Christian Church?—Yes; from very early times in all parts of the world.

How do we know this?—From the ancient Liturgies.

What name was it known by, when the service began with it?—The Invitatory Psalm; because the people were by it invited to hasten into Church.

What is it called now?—The Venite or “Come ye,” the words with which the Psalm begins.

Is it in a fit place then in our service?—Yes; because it invites us to praise God, and worship him, and hear his word, and these are the duties in which we are about to be engaged.

For what day is it supposed this Psalm was composed?—For the Feast of Tabernacles as some think, or for the Sabbath day as others suppose.

By what authority do we use it every day?—That of the Apostle Paul.¹

Who is the author of this Psalm?—The Holy Ghost by the mouth of David.

How many verses are there in this Psalm?—Eleven.

Into how many exhortations may this Psalm be

¹ Heb. iii. 15.

divided into ?—Three : (1) To praise God. (2) To pray unto him. (3.) To hear his word.

Which verses exhort us to praise him ?—The first five.

What do the first two teach us about this praise ?—The manner how it is to be done, viz., outwardly and inwardly.

How so ?—We are to do it heartily, and therefore inwardly : and we are to come and sing Psalms, which is an outward act.

Can man see our inward acts ?—No ; God alone can read hearts.

What two parts of us are called into action in the first verse ?—Our hearts and voices.

What command of the Apostle do we fulfil by singing this Psalm ?—Admonish one another in Psalms and Hymns and Spiritual Songs.¹

Why are we to rejoice heartily ?—Because God is the strength of our salvation ; i. e.. he is our defender and deliverer.

What is meant by coming into his presence ?—Coming where he particularly is.

Is he not everywhere ?—Yes ; but not in all places alike ; he is differently present in heaven and in hell.

What presence is here meant ?—His presence in his Sanctuary.²

¹ Heb. x, 25, Eph. v. 19. Coloss iii. 15. ² Psalm lxviii. 24.

Is he differently present there from other places? Yes; "God is wonderful in his holy places,"¹ and Christ has promised to be present where two or three are gathered together in his name.²

What difference may we suppose there is in His presence in *holy places*?—That there he is attended by his holy Angels.

What reasons are given for praising God?—

(1) His greatness. (2) His supremacy, or superiority to all other gods. (3) His power, because he possesses and created all things.

In what words is his greatness set forth?—"The Lord is a great God."

How is his supremacy asserted?—"A great King above all gods."

Are there then many gods?—No; there is no god but one.

Who then are meant by "all gods"?—Those deceased heroes and things which were falsely so called by the heathen.

Are any others persons call gods?—The Angels,³ and Rulers⁴ of men are so called.

But are they gods like our God?—No; he is a great King above all gods.

How is his power of possession told?—"In his hands," &c.

¹ Psalm lxxviii 35.

² Matt. xviii. 19, 20.

³ Psalm viii. 6, and xcvi. 7, as compared with Heb. i. 6.

⁴ Exod. xxi. 6; Psalm lxxxii. 1, and cxxxviii. 1.

Is this a literal or figurative expression?—Figurative, because God has no hands.

What is meant?—That everything belongs to him.

What else is said of his power?—That he made everything.

To what do the sixth and seventh verses exhort us?—To pray to God humbly because he is our Lord, and that we owe worship to him as our duty, as his people.

What do these verses teach us as to our outward behaviour?—That it should be very reverent and attentive.

If the expressions in the seventh verse were literal, would their order be different?—Yes; sheep and pasture would go together.

What are we exhorted to do in the last four verses?—To hear God's word quickly and willingly, and to beware of hardening our hearts, because, by so doing, the Jews sinned and were punished.

What bids us be quick?—"To-day."

What requires willingness?—"If ye will."

What is meant by harden not your hearts?—Do not be wilfully disobedient.

What causes hardness of heart?—Unbelief, and the deceitfulness of sin.¹

¹ Heb. iii. 12, 13.

What is the meaning of provocation?—A making angry, or stirring up.

What day is here meant?—The day when the Jews murmured at Massah and Meribah.¹

Why so?—Massah means temptation, and Meribah provocation, or chiding, or strife.

Where were the Jews going *from* and *to* when they tempted God forty years?—From Egypt to Canaan.

What are we to learn hence?—That if we, in our passage from the bondage of sin (whence we were delivered in Baptism,) to the heavenly Canaan, tempt and vex God by our sins, he will punish us as he did the Jews.

How does the Psalm conclude?—With the Gloria Patri.

Are there any days on which this Psalm is not used in this place?—It is not to be said on Easter Day, nor on the nineteenth day of each month.

Why not on Easter Day?—Because on that day a special Anthem is appointed.

What do you mean by an anthem?—A Divine song, sung in turns by two sides of a choir, or choruses.

Is this Psalm called an anthem?—Yes; it is said *another* anthem.

¹ Exod. xvii. 7.

Where do you find the anthems for Easter Day?—They are printed before the Collect for Easter Day.

Where are these anthems taken from?—St. Paul's Epistles.

To what do they relate?—To Christ's Resurrection.

By what type or figure is Christ's death on the cross alluded to?—The Jewish Passover.

What name is given to Christ in allusion to his being our Passover?—He is called the Lamb of God.¹

What does *leaven* mean?—A piece of dough salted, and so used to work the whole lump.

Is it used literally or figuratively here?—Figuratively, for the inclination to do evil, proceeding from the corruptness of human nature.

Why is Christ called the first fruits of them that slept?—Because the offering of the first fruits sanctified all the crop; and so Christ's resurrection made sure the rising again of all men.

Why is the Venite not to be said on the nineteenth of each month?—Because on that day it is read in the daily order of the Psalms.

¹ John. i. 29, 36.

CHAPTER VII.

OF THE DAILY USE OF THE PSALMS IN MORNING AND
EVENING PRAYER, AND OF THE DAILY LESSONS.

Repeat the rubric relating to the Psalms.—
“Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the Year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc Dimittis, shall be repeated, Glory be to the Father,” &c.

What Psalms are meant by “The Psalms”?—
The Psalms of David, which are a part of Scripture.

Are the translations of the Psalms in the
Prayer-book and Bible the same?—The words differ a little sometimes.

From what copy of the Bible are our Psalms in
the Prayer-book taken?—From the great English
Bible translated by William Tyndal and Miles
Coverdale, and revised, or looked over and corrected,
by Archbishop Cranmer.

By whom are they all inspired?—By God the
Holy Ghost.

What does inspired mean?—Breathed into.

When we say a writing or message is inspired,

what is meant?—That it has been conveyed to him who speaks, or writes, by the breathing-into, or suggesting, or telling of another.

Was David the only person inspired to write those Psalms which go by his name?—No; some were written before David's time,¹ and some after the Babylonian Captivity.²

Where do we find the "order as they are appointed"?—In the preface, under the title "The order how the Psalter is appointed to be read."

What does Psalter mean?—Book of Psalms, in the Prayer-book.

Are all the directions about the reading of the Psalms in the preface?—No; the preface directs us to look to the Psalter.

What shall we find there?—A division of the Psalms into sixty parts.

Why sixty?—That in every month, except February, the whole Psalter may be read through.

Are there ever sixty days in a month?—No; there are two portions for each day.

What is to be done in those months which have thirty-one days?—"The same Psalms shall be read the last day of the said months as were read the day before."

Are there proper Psalms for any days?—Yes; for Christmas Day, Ash Wednesday, Good Friday,

¹ Psal. xc, written by Moses.

² Psal. cxxvi, and cxxvii.

Easter Day, Ascension Day, Whit Sunday, and the state Holidays.

Are these to be read with, or instead of, the daily Psalms?—Instead of them.

What three things are necessary in order that our joining in the Psalms may be profitable to us?—We must be (1) fitly disposed for them before we begin: (2) attentively engaged in them: (3) mindful of the affections they stir up.

Into what four classes may we arrange the Psalms?—Psalms of *instruction*, of *exhortation*, of *supplication*, and of *thanksgiving*.¹

What do you mean by Psalms of instruction?—Those which explain and meditate upon some point of religion.

What do you mean by Psalms of exhortation?—Those which contain advice and persuasion, stirring us up to positive duties of religion, &c.

What by Psalms of supplication?—Those which pray for good things for ourselves, our brethren, and the whole Church, in all circumstances, and upon all occasions.

What are the Psalms of thanksgiving?—Those which are full of praise, and of descriptions of the Divine goodness to all the world, but especially to us and to all his people.

¹ See a table in Bp. Mant's Common Prayer, p. 515.

Which Psalms are especially prophetical?—Psalms 2, 16, 22, 40, 45, 68, 72, 87, 110, 118.

Which are historical?—Psalms 78, 105, 106.

What is to be said at the end of every Psalm?—The Gloria Patri.

Why is this?—To show that the God in whose praise David sung, is the Jehovah, God the blessed Trinity, whom Christians worship.

What does the addition of this Gloria Patri cause the Jewish Psalms to be to us?—Christian hymns.

What is to follow the Psalms?—“*Then shall be read distinctly with an audible voice the first lesson, taken out of the Old Testament, as is appointed in the calendar, except there be proper lessons assigned for that day: he that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung, in English, the Hymn called Te Deum Laudamus, daily throughout the year.*”

What is the meaning of distinctly and with an audible voice?—Distinctly means plainly and clearly: an audible voice is a voice that can be well heard.

Why is the portion of Scripture which is now to be read called a lesson?—Because we should learn something from it.

Ought we not also to learn from the Psalms?

—Yes; but they are rather a part of our worship, and employ our will and affections more than our understanding.

Why is this called the *first* lesson?—Because there are two lessons appointed for each Morning and Evening service.

May any order of the Ministry read this lesson?—Yes; and so may a layman, if authorized to do so with the Bishop's leave.

Why is this?—Because the Scriptures carry with them their own authority whoever reads them.

From what part of the Bible is the first lesson taken?—From the Old Testament.

Always?—No; on some days the first lesson is taken from the Apocrypha.

Of what does the Old Testament consist?—Of the books of the Law, History and Psalms, and of the writings of the Prophets.

Whose laws and history are therein combined?—The laws and history of God's elder people, the Jews, and the history of the creation, &c.

What are the declarations of prophets called?—Prophecies.

Is the Old Testament inspired?—Yes; "holy men of old spake as they were moved by the Holy Ghost."¹

What is the Apocrypha?—A collection of ser-

¹ 2 Peter i. 21.

mons and writings of holy men under the law, whose authority is apocryphal, or hidden, or doubtful.

Is the Apocrypha of the same authority as holy Scripture?—No; if a doctrine be in holy Scripture it must be believed, but the Apocrypha is only to be read for example of life and instruction of manners.¹

What do you mean by instruction of manners?—The rules of our moral conduct, i. e., our behaviour towards God and man according to God's rules.

Where are we to find where the lesson is taken from?—In the calendar.

What is the meaning of the word calendar?—A register or table of the year, in which the months and particular days in those months, are noted and set down.

From what is the word derived or taken?—From the Latin word Calend, which means the first day of each month, the day on which interest, on money lent, was due among the Romans.

What calendar is meant by *the* calendar?—The calendar in our Prayer-book.

How are we to use the calendar?—“*To know what lessons shall be read every day, look for the day of the month in the calendar, and there ye shall*

¹ Article vi.

*find the chapters that shall be read for the lessons both at Morning and Evening Prayer; except only the moveable Feasts, which are not in the calendar, and the immoveable where there is a blank left in the column of lessons, the proper lessons for all which days are to be found in the table of proper lessons."*¹

What do you mean by Feasts?—Those days which the Church has appointed for religious rejoicing, on account of certain events in her history.

What other names are they called by?—Holy-days.

What days are Holy-days?—All Sundays in the year, and certain other appointed days.

What do you mean by a moveable feast?—One which does not fall upon the same day of the month every year.

What by an immoveable?—One which does fall on the same day of the month in all years.

Give instances of both kinds.—All Sundays, Easter and Whitsuntide, &c., are *moveable* feasts; Christmas day, Epiphany and the days observed in honour of the Apostles, Saints and Confessors, and Martyrs, are *immoveable* feasts.

Whom do you mean by Apostles?—The name is now kept for the first Bishops of the Church, who were followers of our Lord.

¹ "The order how the rest of Holy Scripture is to be read." Preface to Prayer Book.

What does the word mean?—Missionary Bishops.

What do you mean by saints, confessors, and martyrs?—*Saints* mean holy men who have lived and died in the faith of Christ: *confessors*, those saints who have confessed or witnessed for Christ under persecution and trial: *martyrs*, those saints who were persecuted unto death and died rather than give up their religion.

Which of the moveable feasts fixes the time of most of the rest?—Easter.

How do you find out Easter?—Easter-day is always the first Sunday after that full moon which happens upon, or next after, the 21st of March; and if the full moon happens upon a Sunday, Easter-day is the Sunday after.

How do you know when this full moon will be?—Rules are given in the Prayer-book for finding this up to the end of this century.

What is a century?—A hundred years.

What century is this?—The nineteenth.

When we speak of the *fourth* century, &c., what do we mean?—The time between A. D. 300 and A. D. 400.

What regulates Advent Sunday?—It is the fourth Sunday next before December 25th, or Christmas day.

Of how many columns does the calendar consist?—Eight.

What do the first and second contain?—The days of the month and the letters of the week.

What settles the letters of the week?—The Sunday letter.

What letter is made the Sunday letter in the calendars in our Prayer-books?—A; and this is the Sunday letter, this year, 1843.

What is in the third column?—The Calends, Nones, and Ides by which the Romans calculated their months.

What days did these names point out?—*Calends*, the first day, or first four days of the month: *Nones*, the days after the fourth Calends until the Ides: *Ides*, the fifteenth of March, May, July, October, and the thirteenth of other months.

What does four *non.*, &c., mean?—Four days before the Nones.

What does sixteen *cal.*, &c., mean?—Sixteen days before the Calends of the next month.

What does *Prid Id.*, *Prid Non.*, *Prid Cal.*, mean?—*The day before* the Calends, Nones and Ides.

What is contained in the fourth column?—The names of the different holy-days, and saints' days.

Are there any other days set down here besides those days for which there is a particular service?—Yes; there are several for which there is no particular collect, epistle and gospel.

As the calendars are printed in almanacks now, how may we know which have, and which have not, special services?—Those which the Church observes with services are printed in red letters.

What will be the proper place to speak of these days?—When we come to speak at large of the collects, epistles, and gospels.

In what part of our service are these used?—In the order of the Holy Communion.¹

What are contained in the last four columns?—The chapters of the Old and New Testament to be read daily throughout the year, morning and evening.

What is to be done when there are blanks; and on Sundays and special feast days?—We shall find the lessons for those days under the title or heading “Proper lessons to be read at morning and evening prayer on the Sundays and other holy days throughout the year.”

May clergymen change these lessons to please their fancy?—The Bishop has power to punish them if they do.

How are the Bishops to know?—Parishioners should make the churchwardens tell the Arch-deacon, who is an officer appointed to see that Divine service is properly performed.

¹ See “Catechism on the Common Prayer, Part II. On the Order of the Holy Communion,” by same Author.

Where are these lessons to be read?—In church.

But if the church is not open?—It is better to read the appointed chapters at home, than to pick out chapters for ourselves.

Why so?—Because we are more likely to be agreed, one with another, when we are all obeying the Church, and reading the same chapters at the same time.

Is it important Christians should be agreed?—Yes; it was our Saviour's most earnest prayer that his disciples might be one, as he and his Father were one.¹

Has it long been a custom of the Church to read the Scriptures in her public assemblies?—There has never been a time in the Christian Church when it was not done or professed to be done.

Why do you say "or professed to be done?"—Because in the more corrupt times of the Church of Rome, so many different bits of Scripture were chosen at the same time, as to destroy the sense of all; and it could not be called the reading of Scripture.

Was this a custom in the Jewish Church?—Yes; and one of which our Lord approved of by his adopting it.²

¹ John xvii. 21.

² Luke iv. 17.

What other proof have we of this?—St James declared Moses was read in the synagogues every day;¹ and we learn from Acts xiii., that the prophets were read at Jerusalem every Sabbath day.²

What do these passages show?—That they read the Law and the Prophets.

How does our practice correspond with this?—We read from the Old and New Testament.

Was this the practice of the primitive Church?—Yes; they read lessons out of the Prophets and Apostles in the assembly of the faithful.³

Why do we read the Old Testament as we are under a new covenant?—It is interesting as Sacred history: instructive for its rules and examples of life: and contains many prophecies not yet fulfilled.

What did St. Paul say of the Old Testament?—“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished (or perfected), unto all good works.”

Does this shut out the Church as a guide to the understanding of Scripture?—No; not unless it declares the New Testament an unnecessary book.

¹ Acts xv. 21, ² Ver. 15. ³ Justin Martyr.

Why so ?—Because the books of the New Testament were not then collected into canon, some of them were not written.

What do you mean by *canon*?—A rule.

What do you mean by the canon of Scripture ?
—The inspired, or written rule of faith.

What are the books of Scripture called to distinguish them from other books?—Canonical.¹

What makes a book canonical?—The sanction of the Church,² who is the witness and keeper of Holy Writ,³ that they are the genuine writings of inspired men.

What order does the Church observe for her first lesson on ordinary days?—She begins at the beginning of the year with Genesis, and so continues, so as the most part is read over every year once.⁴

Why are the Chronicles left out?—Because for the most part they are the same with the books of Samuel and Kings, which have been read before.

Why are some other passages left out?—Because they contain names of persons or places not likely to be so profitable to us.

Why is the Song of Solomon omitted?—Because

¹ Article vi

² "Of whose authority there was never any doubt in the Church," Article vi.

³ Article xx.

⁴ Preface to Prayer-book.

if not spiritually understood of Christ and his Church, its reading would not be profitable.

What law had the Jews about it?—That none should read it until they were thirty years old; which was the age at which men were admitted into the Priesthood.

Out of which of the Prophets are there several chapters left out?—Ezekiel.

Why was this?—Some of them are told in very mystical language.

What do you mean by mystical?—That in which more is hidden than appears.

But why are others which are not so very mystical left out?—The compilers of our Prayer-book have not let us see their reason.

Is Isaiah read in his order?—No; his book of prophecy is kept to be read before and in Advent.

Why so?—Because Advent is to prepare us for a true faith in Christ's incarnation and birth, and Isaiah is so full of particulars about Christ that he is called the evangelical or gospel prophet.

How are the other days filled up?—With lessons out of the Apocrypha.

Has it been the practice of the Church to read the Apocrypha?—Yes; certain books of it.

What is the rule for the first lesson on Sundays?—From Advent Sunday to Septuagesima

Sunday, some particular chapters of Isaiah are appointed.

Why is a change made at Septuagesima?—Because we are then drawing near Lent.

What chapters are now taken?—Those in Genesis, which humble us by telling of the fall of man, are first taken, and then other parts, as has been judged to be most to edification.

Is this course interrupted?—Yes; on such Sundays as Easter-day, Whitsunday, &c., the facts belonging to the day are read.

What rule is observed for Saints' days?—Upon them the Church appoints lessons out of the moral books of the Old Testament, and Apocrypha—such as Proverbs, Ecclesiastes, Ecclesiasticus, and Wisdom.

Why so?—Because they are calculated to remind us of the holy lives of the saints, in whose memory the days are kept.

What is done on other holy days, such as Christmas-day, Circumcision, &c.?—The same as on such Sundays as Easter-day.

As the Church hath made such good preparation on her part, what ought we to do on our's?—To be well prepared to listen to and profit by what she orders to be read to us.

What is the first preparation which is necessary?—A willing heart and mind, and an earnest striving to be holy.

What temper should we be of when the minister gives out the lesson?.. We should feel as Samuel did when he said "Speak, Lord, for thy servant heareth ;"¹ or as Saul, " Lord, what wouldst thou have me to do."²

Although it is the minister's voice which we hear,—who is it really that is speaking?—God ; whose word the Bible is.

When the lesson is ended, what answer should our souls be ready to make?—" All that the Lord hath spoken that will we do."³

Why are we bound to do this?—Because it is an awful mockery of God to pretend we wish to hear his Word, when we have no intention of following it.

What ought we to be careful to do when the lessons reprove our faults?—To apply them to ourselves rather than to others.

What posture is he that readeth to be in?—He is to stand, and turn himself as he may best be heard.

Why does he *stand*?—Because the making known of God's will is an act of authority.

What does the direction to turn himself shew ? —That the minister is to be in a different position when he is speaking from God to the people, from

¹ 1 Sam. iii. 10.

² Acts xix. 6.

³ Exod ix. 8.

that in which he is, when speaking from the people to God.

Is it right then to read the prayers towards the people as if they were being preached to them?—This was not the practice in our old churches, and is not done in cathedrals nor in those churches where the old ways are observed.

But will it matter which way we turn to look for God in prayer?—Perhaps not in itself, but when the Church points out a particular way it is best to follow it, if not contrary to Scripture.

Is minding which way you turn in prayer contrary to Scripture?—No; it is quite agreeable to it.¹

What error is likely to follow from the Priest looking to the people in prayer as in preaching?—They are likely to forget that they are all speaking to God by him as their leader and mouth-piece.

When an address is made by a number of persons, one speaking in their behalf, where does the speaker stand?—In front of the others.

In what posture are the people to be during the lessons?—There is no direction, but in former times they always stood, to show their respect for the King of kings.

What is told us in this respect about the Jews in the time of Nehemiah?—When Ezra opened

¹ See 1 Kings viii., and 2 Chron. vi.

the book of the law in the sight of the people, all the people stood up.¹

Who were permitted to sit in the first ages of Christianity?—Only those who by reason of weakness, or old age, were not able to stand through the whole of the service.

Had not all the pews seats in them?—There were no pews at all, for in those times preaching was not the chief thing for which men went to church.

But ought not men to go to hear preaching?—Yes; preaching is a Divine ordinance, and when we were baptized, it was ordered that we should be taken to hear sermons.²

Why then should not churches be built so as may be most comfortable for preaching?—Because God's house is a house of prayer, and all the plans should be made for making it possible to kneel, and perform other acts of worship.

But as our Church provides seats, is it wrong to use them?—No; but it is not seemly to loll about in them, and especially we ought not to sit during confession, prayer, absolution, or blessing.

¹ Nehemiah viii. 5.

² Office of Holy Baptism.

CHAPTER VII.

OF THE HYMNS AFTER THE FIRST LESSON.

When the lesson is ended what follows?—" *And after that, shall be sung or said, in English, the Hymn called Te Deum Laudamus, daily throughout the year, or this Canticle, Benedicite, omnia opera.*"

What is the meaning of hymn?—A spiritual song, or song of worship.

Why is the first hymn called the Te Deum Laudamus?—They are the Latin words corresponding to "Thee O God we praise," or "we praise thee O God," with which the hymn begins.

Has this hymn been long used in the Church?—It is said to have been written in the fourth century, by Ambrose, Bishop of Milan, in Italy.

When was it first sung?—At the baptism of S. Augustin, Bishop of Hippo, in Africa.

Is this a hymn worthy of the spouse of Christ?—Yes; it stands out from all other human writings, as fittest for the tongues of men and angels.

Of how many verses does it consist?—Twenty-nine.

Into what three chief parts may it be divided?—(1) An act of praise, verses 1—10. (2) An act of faith, verses 10—20. (3) An act of supplication, verses 20—29.

Why does this hymn come in well here?—Having heard instances of God's power, and been instructed in his holy commands, we are thus engaged to acknowledge his authority, and pay our homage.

What do we own to in the first verse?—To being God's servants, and to its being our duty to praise, as well as obey him.

What sin do we commit if we acknowledge him to be the Lord, and yet do not the things which he commands?—We mock him, and are like the man who built a house upon the sand without a foundation.¹

How may the earth be said to worship God?—By those who are on it doing so.

In what other way does it do so?—By bearing witness to his wisdom and power, in all that it brings forth for the use and enjoyment of man.

What title is here given to the Father?—Everlasting.

What is here meant by it?—That he has neither beginning nor ending.

What further inducement to praise God is held

¹ Luke vi. 46, 49.

out to us?—The example of the heavens, and all heavenly beings.

How of the heavens?—Their glorious beauty is the occasion of God's praise.¹

How does St. Paul speak of the powers of heaven?—Thrones or dominions, or principalities, or powers.²

Who are meant by the cherubim and seraphim? The highest and second order of angels. The cherubim, or second order, means knowledge.

What does *continually* here mean?—Without any ceasing.³

What is it that we always sing?—A hymn to the Holy Trinity.

Why to the Holy Trinity?—The *thrice* holy yet one Lord God.

From whence is this hymn taken?—From the prophet Isaiah,⁴ and the book of Revelation.⁵

What reason have we for making this hymn our own?—It is the language of the choir of heaven, and we should seek to be able to join in it.

What does Sabaoth mean?—Hosts or armies.

Of what hosts is Jehovah the Lord God?—The troops of angelic beings, and the spirits of the just.

Mention some of the Psalms in which David

¹ Psalm xix. 1—4.

² Col. i. 16.

³ *Voce incessabili*.—S. Ambrose.

⁴ Isaiah vi. 3.

⁵ Rev. iv. 8.

asserts heaven and earth to be full of the Majesty of God's glory.—Psal. xix. 1, cxix. 64, civ. 24.

Who form the glorious company of the Apostles?—The Eleven, to whom our Lord gave the commission of settling his Church, and Matthias, whom they chose into the place of Judas.

Why are they called the glorious company of the Apostles?—They were united together as a society which was to bring about the happiness of the heirs of glory; and were themselves highly honoured by their Lord and Master, to whom they constantly gave praise.¹

Who are intended by the goodly fellowship of the Prophets?—Those who, in every age, have been the heralds and teachers of God's will.²

Who are meant by the noble army of Martyrs?—The souls of them that were beheaded for the witness of Jesus.³

Do these praise God?—Yes; they serve him day and night.⁴

With what words does the second part of this hymn, or the confession of faith, commence?—"The holy Church throughout all the world," &c.

What one title signifies throughout all the world?—Universal, or catholic.

Are these two terms used in one service?—

¹ Acts iv. 24, xvi. 25.

² Acts x. 43.

³ Rev. xx. 4.

⁴ Rev vii. 9, 10, 13, 14, 15.

Catholic is used in the Creeds, &c., and universal in the Litany, &c.

Why is the Church called holy?—In respect to her Founder,¹ her means of grace, and the objects for which she is instituted.²

What are the forms, in which the holy Church especially acknowledges God, called?—Creeds.

What does the word Church mean?—Called out of.

Out of what is the Church called?—The world.

What other meaning of the word Church is there?—That in which it applies to a building—the house of the Lord.

Whom does this hymn say the holy Church acknowledges?—God the Holy Trinity.

How so?—Each person of the Trinity is mentioned, and yet the whole three Persons are addressed as one God,—“*Thee*.”

Why is God called the Father of an infinite Majesty?—Because there is no end of his power and greatness.

What is meant by the titles given to the Son?—He is called honourable, as being worthy of all honour, and because he that honoureth the Son honoureth the Father.”³

Why is he called *true*?—Because he is God’s

¹ Acts xx. 28; Matt. xxviii. 19, 20. ² Acts ii. 47;
Col. i. 18; Eph. i. 22, 23. ³ John v. 23.

own Son by his very nature, and not an adopted child by baptism; but very God of very God, i. e., true God of true God, begotten before all worlds.¹

Why *only*?—Because none other is God's Son in such sense as Jesus Christ is.

Who gave to the Holy Ghost the title of Comforter?—Our Lord Jesus Christ,² and he is also called the Paraclete or Advocate

Who is the King of Glory?—The Christ.³

What tradition is there in the Church with regard to this title?—St. Ambrose says the 24th Psalm was sung by the angels at our Saviour's resurrection.

Why do we call Christ the *everlasting* Son of the Father?—Because he was the Son of God from all eternity, and not only since he became the Son of Mary.⁴

What is the meaning of abhor?—To dislike and despise.

What is meant by this sixteenth verse?—That God, having resolved to deliver man, was pleased to submit to a low and obscure birth of one of his own creatures.

What sharpness of death did our Lord suffer?—The bitter pangs of the cross, the taunts of enemies, and the desertion of friends.

¹ Heb. i. 5, 6. ² John xiv. 16, 26; xv. 26; xvi. 7.

³ Psal. xxiv. 7, 10; 1 Cor. ii. 8; James ii. 1.

⁴ Isaiah ix. 6; Mic. v. 2; Psal. ii. 7; Rev. xxii. 13.

How did Christ's death open the kingdom of heaven to all believers?—Without shedding of blood there is no remission,¹ and it is through our Lord Jesus Christ we have the victory.²

What is implied in Christ's sitting at the right hand of God in the glory of his Father?—The great heights to which our human nature is advanced, and the fact, that though he humbled himself to become man, he is still perfect God.³

Will Christ for ever remain at God's right hand?—He will leave his throne to come to be our judge.⁴

Is it not very alarming to know that our God is to be our judge?—No; because he is perfect man as well as perfect God, and is our advocate and our friend.

What is the character of the last part of this hymn?—It turns both the thanksgiving and the profession of faith into prayer.

Where shall we be if numbered with the saints? At Christ's right hand.

Who are God's heritage?—Those who, by Baptism, are admitted to the expectancy of his kingdom.

What is prayed for in the twenty-third verse?

¹ Heb. ix. 22. ² John xvii. 24; xiv. 2; 1 Cor. xv. 55, 57; John iii. 36. ³ Col. iii. 1; 1 Peter i. 21; Mark xvi. 9; Heb. viii. 1; Acts vii. 55, 56.

⁴ Matt. xvi. 27; John v. 22; Acts x. 42; Rom. xiv. 10.

That God would cause us to own his power, and by his grace lift us above the temptations of sin and evil.

What is meant by day by day?—Daily, each day.

What is the meaning of magnify?—To make greater, or to praise highly.

In which sense is it used here?—That of praising highly.

What is the meaning of vouchsafe?—Be graciously pleased, or kindly consent.

In what sense is lighten used?—Fall or settle upon.

What does confounded mean?—Put to confusion, shame.

Why is not the Gloria Patri ordered to be said after this hymn?—Because it makes plain mention of the praise of God the blessed Trinity.

Or this Canticle.

Benedicite omnia opera.

What does canticle mean?—A song.

Why is this canticle called “Benedicite omnia opera”?—The Latin copy of the hymn began with these words.

Does your hymn begin with a translation of them?—Yes.

Was this hymn in use before Christianity?—Yes; it was an ancient hymn in the Jewish Church, and very early received into the public worship of Christians.

Whose song is it called?—The song of the Three Children, because Hananiah, Mishael, and Azariah are reported to have sung it in the burning fiery furnace.¹

How are their names spelt in this song?

Had these three surnames given to them?—Yes; the prince of the eunuchs called them Shadrach, Meshach, and Abednego.

Is this hymn inspired as the Scripture?—It has been so considered by the ancients,² but our Church does not receive it as canonical Scripture.

Why not?—Because it is not in the Hebrew, neither was it allowed in the Jewish canon.

But is it not so like a part of canonical Scripture, that we are bound to respect it?—It is an exact paraphrase of the 148th Psalm, and very like it in words and sense.

Does our Church employ many hymns not immediately Divine in her public service?—This, and the Te Deum, are the only two.

What is the subject of the Benedicite?—It is a call upon all God's works to praise him.

What effect should their setting forth his glory

¹ Dan. iii. 19.

² St Cyprian

have upon us?—We are thereby invited to join with the “three children,” who were so wonderfully delivered, in praising the Lord and magnifying him for ever.

Into what parts may the Benedicite be divided?—It opens with calling upon the whole creation to praise God ; it then particularizes persons and things above ; and then persons and things below.

When was this canticle at first ordered to be used?—Throughout Lent

Is its use confined to Lent now?—No ; it may be used at the choice of the minister : it is particularly fitted for Septuagesima Sunday, and is always in season.

Why for Septuagesima Sunday ?—Because then the lesson tells of the wonders of creation.

What reason may there be for this canticle ending with the Gloria, while the Te Deum does not?—This canticle not being originally a Christian hymn, requires the addition of the Gloria, for the same reason as all the Psalms.



CHAPTER VIII.

THE SECOND LESSON, AND THE HYMNS WHICH FOLLOW.

Repeat the rubric which follows the Benedicite.
—“*Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following; except when that shall happen to be read in the chapter for the day, or for the Gospel on Saint John Baptist's Day.*”

To what does *in like manner* refer?—To the rubric about the first lesson: that is, the second lesson is also to be read audibly and distinctly.

From what book is the second lesson taken?—From the New Testament.

How do we allude to the inspiration of the Prophets in one of the Creeds?—In the Nicene Creed we say the Holy Ghost spake by the Prophets.

May this include the writers of the New Testament?—Yes; Prophets is a general word for teachers, and therefore may include the Evangelists and Apostles.

Of what parts does the New Testament consist?

Of four accounts of the one holy Gospel ; a history of some of the Acts of the Apostles ; of several Epistles, and of a Revelation made to St. John, the Divine, who wrote the four accounts of the Gospel.

What else did St. Luke write ?—The Acts of the Apostles.

What else did St. John write ?—Three Epistles which bear his name, and the book of Revelation.

By what other name is the book of Revelation called ?—The Apocalypse, which means Revelation.

Is this book read through publicly in church ?—No ; on account of its requiring very much explanation.

What parts are read, and on what occasions ?—The first and last chapters are read upon the festival of the writer of the book,¹ and part of the nineteenth chapter is read on All Saints' day.

Why ?—It contains the praises and adorations paid to God by the angels and saints in heaven.

What is the meaning of adoration ?—The highest act of worship.

From which part of the New Testament are the morning second lessons taken daily ?—The four accounts of the Gospel and the Acts of the Apostles.

In what order ?—Regularly through, both Sundays and week days, in the order they stand, except

¹ St. John the Evangelist's Day, 27th Dec.

upon particular Festivals and Saints' days.

How often is the Gospel thus proclaimed?—Twelve times each year; that is, each account of it is published three times.

How often is the book of the Acts of the Apostles read through in a year?—Thrice.

By the two lessons being taken from the Old Testament, respectively, what is shown?—The agreement of both one with the other, and their each having the same Divine Author.

What is to follow the second lesson?—As we have been thankful for the light and instruction given in the first lesson, so now we praise God for his holy Gospel.

What two hymns are appointed?—The *Benedictus* and the *Jubilate Deo*.

Why is the first called *Benedictus*?—It is the Latin for *blessed*, with which the hymn begins.

Whose song is this called?—The song of Zacharias, by whom it was sung on the circumcision of his son John the Baptist.¹

What fitness is there in the use of this hymn in this place?—As the heavenly host burst forth in praise to God, on hearing the glad tidings of salvation, so when the same tidings are declared by the Priest, he and all the people do well to bless God.

For what does this hymn contain a thanks-

¹ Luke i. 67. 68.

giving?—For the incarnation of our Saviour, and for those great mercies which were afterwards to be completed, and which John was to declare abroad as the prophet of the Most Highest.

How could God be said to have visited and redeemed his people?—We are reminded of the deliverance from Egypt, and although Christ was not born, yet the Holy Ghost had come upon the Virgin Mary, and the power of the Highest had overshadowed her.

Is it fitting for us, as Christians, to call upon God, as the God of Israel?—Yes; we are the children of the promise, the seed of Abraham, and the Israel of God.¹

Why is this salvation called mighty?—Because to bring it about required great *power*, no less than great *love*.²

Why is it said “in the house of his servant David”?—Because Christ was of the lineage, or family, of David.

What is meant by the next verse?—That God has never, from the beginning, left man without living teachers of his word, and will.

What holy covenant is here meant?—God’s different promises of a Saviour, made to different members of the Patriarchal and Jewish Church.

What do you mean by the *Patriarchal Church*?

¹ Rom. ix. 8; Gal. vi. 16.

² Luke ii. 4.

The heads of families and of tribes were called Patriarchs, and God's people, before the giving of the Law, formed the Church of the Patriarchs, or the Patriarchal Church.

What is the meaning of a *covenant*?—An agreement between two persons at least, for the doing of certain things.

From what enemies must we be delivered, before we can serve God without fear?—From sin in ourselves and others, and from the author of sin, the devil.

Who is meant by *thou child*, and who by Highest? John the Baptist was the child who was to go before Jesus the son of the Highest.

How did John Baptist prepare the way for Christ?—By crying “Repent ye for the kingdom of heaven is at hand;” and by baptizing those who confessed their sins.

Who is meant by the “Day-spring from on high”?—Our Lord Jesus Christ who is called the Branch;¹ which also means East.

Then the East is not the only quarter from which the natural darkness is driven away?—No; we who are in the darkness of sin and ignorance are said to be enlightened from the East.

What are Christians called because Christ is

¹ Zech. iii. 8; vi. 12.

called the Sun of righteousness?—As members of him they are the light of the world.

Where is the way of peace?—In Christ's holy Catholic Church.

Is there any day on which the Benedictus may not be used?—It may not be used in this place, if it shall happen to be read in the chapter for the day, or for the Gospel St. John's day; as it is then read in the lesson for the day.

What is appointed to be said instead of it on that day, or at any other time, as the minister may choose?—The hundredth Psalm.

Why is the hundredth Psalm called Jubilate?—Jubilate is the Latin for "O be joyful," with which it begins.

For what purpose was this Psalm originally composed?—As a psalm of praises to be sung at the offering of those peace offerings which were for a thanksgiving.¹

Why then is it fitly used here?—Because we have just been hearing the Gospel of peace.

When does it seem to have been introduced to be sung after the Gospel?—A. D. 450.

What is meant by coming before his presence?—Coming to his sanctuary.

Why are we to praise him?—Because he is our maker, preserver, and benefactor.

¹ Lev. vii. 12, see Hammond on Psalm c.

What is a benefactor?—One who does us good, or is kind to us.

Why especially should we give God thanks when we go up to his house?—Because there especially he is ready to do great things for us.

In what light may we look upon the last verse?—As the answer of the whole quire of Priests to the prefect, or precentor, who began singing the other verses.

Who is the precentor?—The chanter who begins the tune.

How do we sing this hymn?—Alternately, or by sides.



CHAPTER IX.

THE APOSTLES' CREED.*

What follows these hymns?—" *Then shall be sung or said the Apostles' Creed by the minister and people, standing; except only such days as the Creed of Saint Athanasius is appointed to be read.*"

What is the meaning of Creed?—A form of Belief.

Why have we forms of Belief when our faith is in the Scriptures?—Because there is need of a short form to be acknowledged as truth, by those who seek to be baptized.

What perhaps was the earliest Creed?—The form of Baptism.

How was this a Creed?—Because it mentions all the three persons of the Trinity as one God.

How so?—It is not in the *names* but in the *name* of the Father, Son, and Holy Ghost.

Why is this Creed called the Apostles' Creed?—Not only because it contains the truths which the

* As this Creed will probably have been explained in its place in the Catechism, it has not been thought necessary to explain it as fully as the subject invites.

Apostles taught, but because it contains those truths in the very words and order in which, as far as we know, the Apostles taught the Gospel.

Why do we repeat the Creed every day?—As a touchstone of faith, and to keep it in our memories.

Are there any allusions in the Epistles to a Creed?—Yes; St. Pauls speaks of “*the traditions,*”¹ of the form of doctrine,² of the rule,³ the deposit committed to Timothy’s trust,⁴ the form of sound words,⁵ the faith once delivered to the saints.⁶

Why might not the New Testament be here meant?—It was not yet gathered into canon, nor all written.

What is the meaning of *doctrine*?—A set of teaching.

How came it that there are more Creeds than one; is not all necessary truth in the Apostles’ Creed?—The Apostles’ Creed contains all necessary truth; but just as the form of Baptism required enlarging into the Apostles’ Creed, so did that Creed require a defence.

How so?—Men began to dispute and quibble about the exact meaning of the Creed.

Who were these?—Even Bishops were found who, though they received and said the Apostles’ Creed, were yet not afraid to teach untruths about the Son of God.

¹ 2 Thess. ii. 15.

² Rom. vi. 17.

³ Gal. vi. 16.

⁴ 1 Tim. vi. 20

⁵ 2 Tim. i. 13.

⁶ Jude 3 ver.

What Creed was then drawn up?—The Nicene Creed, drawn up at a place called Nice.¹

Where is it used?—In the Order of the Holy Communion.

But what is the Creed of St. Athanasius?—The Nicene Creed did not escape being disputed about, and then this full statement of the doctrine of the Trinity was drawn up.

Why do we say the Creed here?—To show that our faith in what we have heard, is the ground upon which we are going to pray.

Why does the Creed come before the greater part of our Prayers?—We cannot call on him on whom we have not believed.²

Who are to say this Creed?—The minister *and people*, because one man's believing will not do for another.

In what posture are all to be?—Standing; to

¹ The particular sentence about which there was most discussion, was that in which Christ is said to be "of *one* substance with the Father." The Arians wanted it to be of *like* substance; but this would have been sin. An example of what I have been saying above, as to more particulars being given in the Nicene Creed, will be found on comparing the two Creeds on the article "Forgiveness of Sins." In the Apostles' Creed, we say, "In one Baptism for the remission of sins." Remission and forgiveness mean the same thing; but the Nicene Creed points out how first we are forgiven, *namely*, in our Baptism."—*"Sermons for young Churchmen,"* by same author.

² Rom. x. 14.

show we are ready "manfully to fight under Christ's banner."¹

Why do the people generally turn to the East in repeating the Creed?—From *old custom*.

On what was the custom grounded?—From the East the Day-spring arose, in the East the particular glory of God is supposed to be, and from the East we expect the Judge to come.

What is to be done when we come to the name Jesus?—We are to *make obeisance*, or *bow*.

Why?—The Church carries out the saying of St. Paul, and orders it in her 18th canon.

Does this canon order bowing only in the Creed?—No; *wherever* the name Jesus is used in Divine service.

Repeat that part of the canon.—"And likewise when in time of Divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises to mankind, for this life, and the life to come, are fully and wholly comprised."

¹ Form of reception into the Congregation in Holy Baptism.

What objection is made by those who do not obey this canon?—That it is an empty form, and superstitious.

What do you mean by *superstitious*?—Setting a very great value upon small observances.

But may we not pay attention to forms, without being superstitious?—Yes; without being superstitious in a bad sense,

Why?—Because our Lord and his Apostles observed what some people call trifling forms.

But why may not we as good churchmen, consider it superstitious to bow at the name of Jesus?—Because by so considering it we condemn our own Church, *who has ordered it*.

Why do many persons bow in the Creed, and not elsewhere?—Some from long habit, some from ignorance, some from obstinacy, some from a fear of being singular, and others from inattention.

But may it not be superstitious to bow so often?—It is not easy to see why the number of times should make any difference: at all events the Church of England orders her children to do it.

What is contained in the Apostles' Creed?—A statement of what we believe concerning God, and concerning ourselves in relation to God and to one another.

Where does the statement of what we believe concerning ourselves begin?—"I believe in the Holy Catholic Church," &c.

Of how many articles, or chief parts, or heads is this Creed made up?—Thirteen.

Repeat them, distinguishing these Articles?—

(1) I believe in God the Father Almighty, maker of heaven and earth: (2) And in Jesus Christ his only Son our Lord, (3) Who was conceived by the Holy Ghost, Born of the Virgin Mary, (4) Suffered under Pontius Pilate, Was crucified, dead and buried, He descended into hell; (5) The third day he rose again from the dead, (6) He ascended into heaven, And sitteth on the right hand of God the Father Almighty; (7) From thence he shall come to judge the quick and the dead. (8) I believe in the Holy Ghost; (9) The holy Catholic Church; (10) The Communion of Saints; (11) The Forgiveness of sins; (12) The Resurrection of the body, (13) And the life everlasting. Amen.

How many of these belong directly to God?—Eight.

How many to each person of the Trinity?—One each to the Father and the Holy Ghost, and six to the Son.

In what words do we declare our belief in God the Father?—"I believe in God the Father Almighty, maker of heaven and earth."

How do we describe the Father?—By his nature,¹ and works.²

¹ Mal. ii. 10; 1 Cor. viii. 6; Eph. iv. 6; Gen. xvii. 1; Rev. i. 8.

² Gen. i. 1; Psal. cii. 25; Jer. xxxii. 17; Acts iv. 24.

How do we describe the Son?—By his name,¹ his office,² and his Divine nature.

What do we next describe?—His incarnation, and human nature.

What does Incarnation mean?—The becoming flesh.

In what words are these described?—"Who was conceived by the Holy Ghost, born of the Virgin Mary."³

What do we next affirm concerning him?—The various events of his Passion.

What does Passion mean?—Suffering.

In what words do we express our belief in our Lord's Passion?—"Suffered under Pontius Pilate,⁴ was crucified, dead, and buried,⁵ he descended into hell."⁶

What is meant by under Pontius Pilate?—That Pontius Pilate was then the Roman governor of Judea.

What do we mean by *hell*?—Hades, or the place in which the soul awaits its re-union with the body at the day of judgment.

¹ John xiv. 1; Acts xvi. 31; John xx. 31.

² John xiii. 13; Phil. ii. 9—11; 1 Cor. xii. 3; Acts viii. 37; John i. 18; iii. 16.

³ Isa. vii. 14; Luke i. 35; Gal. iv. 4.

⁴ Matt. xxvii. 2; John xix. 1. 13—16; Mark xv. 15; Acts iv. 27; iii. 13.

⁵ John xix. 17, 18; Luke xxiii. 46; Acts xiii. 29; x. 39.

⁶ Ps. lvi. 10; Acts ii. 25—27; 29—31.

In what do we next express our belief?—In his resurrection, or rising again from the dead.

In what words?—“The third day he rose again.”¹

What followed his resurrection?—“He ascended into heaven,² and sitteth on the right hand of God.”³

What is the meaning of ascended?—Went up.

Why is it said sitteth?—To shew his equality with the Father, as inferiors do not sit in the presence of superiors.

Why is he sometimes said to stand at the right hand of God?—To show that he is interceding for us, or speaking in our behalf to God; and offering, as our great High Priest, our Prayers, &c.

How are these two doctrines shortly expressed?—The ascension and session of Christ.

What does *session* mean?—Sitting down.

Has God hands?—No; the figure is used in mercy to our knowing only in part now.

Why is it said right hand?—It is the place of favour and authority.

¹ 1 Cor. xv. 4; Luke xxiv. 6, 7; Rom. i. 3, 4; viii. 11; Acts x. 40; John ii. 19.

² Mark xvi. 19; Luke xxiv. 15; John xx. 17; Eph. iv. 10; Acts i. 9—11.

³ Heb. x. 12; viii. 1; Rom. viii. 34; Col. iii. 1; Acts vii. 5, 6.

What is the seventh article of the Creed?—
 “From thence he shall come to judge the quick
 and the dead.”¹

What does thence mean?—From that place.

To what place does *thence* refer in the Creed?
 —To heaven.

What is the meaning of *quick*?—Living.

Of whom are we still speaking?—God the
 Son.

Of whom do we next speak?—God the Holy
 Ghost.

In what words?—“I believe in the Holy
 Ghost.”²

By what names is the Holy Ghost called in
 Scripture?—The Spirit—the Spirit of Truth—
 the Comforter, &c.

What is his office?—To comfort and guide the
 Church.

What other word means the same as *article* in
 the sense we have been using it?—*Clause*.

To whom do the remaining clauses of the
 Creed refer?—To ourselves.

¹ Acts x. 42; xvii. 31; 2 Tim. iv. 1; Matt. xxv. 31, 32;

John v. 22; 2 Cor. v. 10.

² Matt. xxviii. 19; Mark iii. 29; Luke xi. 13; Acts v. 3, 4;
 John xiv. 26, 16. 17; xv. 26; xvi. 7—13; Ephes. iv. 30;

Rom. viii. 9, 26, 27; 1 Thess. v. 19; 1 John iii. 24.

What is the first of them?—"The holy Catholic Church."¹

What is the meaning of Catholic?—Universal and true.

Why is the Church called holy?—Because its author and head is holy, its laws are holy, and its end and object are to make men holy.

What should we be taught by the place given to the article "the holy Catholic Church," in the Creed?—That the manner in which God the blessed Trinity acts for the salvation of man, is in, and through, the Church.²

What is meant by believing in the Church?—Admitting it to be a Divine society or fellowship, and walking in it as the way of truth.

What benefit of being members of the Holy Church is mentioned in the next article of the Creed?—"The Communion of Saints."³

What does *communion* mean?—Fellowship.

Is this fellowship earthly or heavenly?—A heavenly fellowship on earth and in heaven.

Have we fellowship with the saints who are departed out of this life?—Most certainly; for

¹ Matt. xvi. 18; xviii. 15—17; Eph. ii. 20, 21; v. 25, 27;

Eph. iii. 10; Acts x. 28; 1 Cor. i. 2.

² Rom. xii. 5; 1 Cor. xii. 13—26, 27; Heb. xii. 22, 23;

1 John i. 7.

³ Eph. iii. 10; Acts ii. 47.

they are still members of Christ, whose members we are.

What is meant by saints?—Those set apart for the service of God.

Are all the saints really as well as professedly holy?—We cannot even hope this.

Who are meant by the saints here?—The *saints indeed*; those who are really in fellowship with God the Father by being in God the Son, and having the Holy Ghost dwelling in their bodies as his temples.¹

Why is it necessary to believe in the Communion of Saints?—That we may be filled with gratitude for God's goodness to those that are gone, and with love to those who remain.

How can we prove that we believe in the Communion of Saints?—By kind acts to the brethren now living, and respectful memory of those who are gone.

What is the next privilege of being members of the Church?—The forgiveness of sins.²

Who can alone forgive sins?—God.

What does instrument mean?—A person or thing employed to do any work with, it also sometimes means a covenant.

¹ 1 Cor. vi. 19, 20.

² Isa. i. 18; 1 John ii. 1, 2; Luke xxiv. 47; Acts v. 31; xiii. 38; Eph. i. 7; Col. i. 14; ii. 13.

What instruments does God employ to assure man of his forgiveness?—The Priesthood, and ordinances of his Church.

In what ordinance are we first forgiven?—Holy Baptism.

Is this asserted in the Nicene Creed?—Yes; we there say we believe in One Baptism for the remission [or forgiveness] of sins.

How do the Priesthood assure man of God's forgiveness?—In the ministry of God's Word,¹ and the performance of the several services and ordinances of the Church.

What is the twelfth article of the Creed?—The resurrection of the body.²

When shall this take place?—When the archangel's trumpet shall sound before the day of Judgment.

What is meant by archangel?—The chief or highest order of angels.

What is the name of the chief archangel?—Michael.³

What is the next and last clause of the Creed?—“The life everlasting.”⁴

¹ Exhortation before the Holy Communion.

² Isa. xxvi. 19; Dan. xii. 2; Job xix. 25; John v. 28, 29; Rom. viii. 11; Acts xxiv. 15; Phil. iii. 10, 11; 1 Thes. iv. 16.

³ Jude ix.; Rev. xii. 7.

⁴ Matt. xxv. 46; John iii. 16; 1 John v. 11; John xvii. 3; Gal. vi. 8.

Will all rise to life everlasting?—All will rise with an existence which cannot be destroyed, but the portion of the wicked is everlasting death.

To what are we pledged by the first article of this Creed?—To love, fear, and serve Almighty God and to use all his good gifts thankfully.

To what are we encouraged by it?—To pray to him, and him only, as our kind and merciful Father, for ourselves and for others.

To what are we committed by calling Jesus Christ our Lord?—To obey his precepts and rely on his atonement.

What are precepts?—Commands or orders.

What do you mean by his atonement?—His making God and man *at one* again.

To what are we hereby encouraged?—To pray in his name and for his sake, since he is God's only Son.

Had Jesus a human Father?—No; he was conceived by the Holy Ghost.

What was he in consequence free from?—Not being naturally engendered of the offspring of Adam,¹ he was born without sin.

Of whom did our Lord have his human nature? The blessed Virgin Mary.

What title did the early Church give her to shew their belief that she was never married?—The ever Virgin.

¹ Article ix.

To what should we be led by this part of the Creed?—To be thankful for the condescension of our Lord, and to imitate his humility, and keep our nature pure, as he has made it his own.

What do you mean by *condescension*?—Coming down from one's own position to do something below our station.

Are all the particulars of our Lord's sufferings mentioned in the Creed?—No; his death was but the conclusion of a long life of suffering.

How did he suffer?—In mind and body, during his whole life.

What duties are we required to perform by the thought of his sufferings?—To forsake, hate and mortify those sins of our's which were no less the occasion of his death, than the traitor Judas.

To what are we hereby encouraged?—To pray that on account of his sacrifice we may obtain mercy, and be supported in death, and delivered from hell.

What should we learn from the fifth article of the Creed?—To rise from the death of sin, and to die in cheerful hope that we shall live hereafter.

What encouragement is hereby given us?—To pray to Christ to rescue us from the power of Satan, death and hell, which he has so fully overcome.

How many senses is hell used in?—As the grave,¹

¹ Psalm xlix. 14. Prayer-book version.

the place of departed souls, and the place of torment.

Was it a new thing for Christ to go to heaven?—No; it was going but where he had been before the world began.

What offices does Christ exercise at the right hand of God?—That of Mediator and Intercessor.

What does he do for us in those characters?—He comes between God and us, and asks blessings for us.

What other titles belong to him as ascended into heaven?—King of saints;¹ Prince of our salvation;² Judge of sinners;³ the High Priest of our salvation.⁴

Why did he go up to heaven?—For his own honour,⁵ and the perfecting of our salvation;⁶ to show his kingdom was not of this world,⁷ to exalt our nature,⁸ and prepare a place for our bodies.⁹

How was his going up to perfect our salvation?—He went to be our advocate and intercessor,¹⁰ to send down the Holy Ghost,¹¹ and to be our protector and Lord in heaven.¹²

¹ Rev. xv. 3.

² Acts v. 31.

³ Acts xvii. 31.

⁴ Heb. iii. 1.

⁵ Ps. cx. 7; Matt. xxviii. 18; Rev. v. 12; Phil. ii. 9.

⁶ Heb. vii. 25.

⁷ Dan. ii. 44; John xviii. 36; Acts i. 6.

⁸ Heb. i. 5.

⁹ John xiv. 2, 3; xvii. 24; Rev. i. 18;

Heb. x. 20.

¹⁰ 1 John ii. 2.

¹¹ John xvi. 7.

¹² Eph. ii. 4—12.

How many sorts of judgment are there?—A particular, and general judgment.

Which is meant in the eighth article of the Creed?—The general judgment.

What *particular* judgment is there?—That which takes place when, at the death of the body, the soul departed appears before God, and all thoughts, words, and actions appear in their true colour.¹

What will be enquired into at the *general* judgment?—Every thought, word, and deed.

Who shall then be present?—All angels, and all who have ever lived, or ever shall live.

Will the devil be there?—Yes; as the great accuser, bringing against us all our evil deeds.

What is the Holy Ghost called in the Nicene Creed?—The Lord and giver of life.

When does he begin our life?—In Baptism.

How does he continue it?—In Confirmation, the Eucharist, and by the ministry of the word.

What inward graces does he give us?—

(1) By him we are born again, (1 Tit. iii. 5.)

(2) Confirmed, (Heb. vi. 2.)

(3) Renewed to repentance, (Rom. viii. 15, 17.)

(4) Taught all our lives long that we know not, (1 Tim. v. 22.)

(5) Put in mind what we forget, (1 John ii. 27.)

¹ Luke xvi. 19 to end; Rev. xiv. 13.

- (6) Stirred up to new life, (2 Cor. iii. 5, 6.)
- (7) Helped in Prayer, (Rom. viii. 26.)
- (8) Relieved in weakness, (John xiv. 16.)
- (9) Comforted in heaviness, (John xvi. 7.)
- (10) Sealed to day of redemption, or judgment, (Eph. iv. 30.)
- (11) Raised at last day, (Rom. viii. 11.)

How does the Holy Spirit strive with man?—In the Word of God which he inspired; in our consciences; in the sacraments and worship of the Church, and in numberless other ways.

What are the two chief parts of which the one Church consists?—The Church triumphant in heaven, and the Church militant, or warring, in earth.

To what does believing in the Holy Catholic Church bind us?—To hold fast the true faith preserved in that Church; to join in its worship, to bring into it those who are in error, to live in charity with all who belong to it, and be doing them all good always.

To what are we encouraged hereby?—To pray for the conversion of sinners, heretics, and schismatics; for the success of all its Governors, and for the peace and piety of all that belong to it.

What is the meaning of conversion?—A turning away from, or a change.

What does it mean in a religious sense?—Forsaking sin and wicked ways.

Who are heretics?—Those who wilfully persist in false doctrine.

Who are schismatics?—Those who make a schism,¹ or division, by not keeping in the fellowship of the Church.

Who are the Governors of the Church?—The Bishops with their Presbyters or Priests.

Why are the second order called Presbyters?—The word means elders, and was given to this order as their name in the time of the Apostles.

Why are they called Priests?—Because they are appointed to offer our prayers to God: and to offer the sacrifice of praise and thanksgiving in the Lord's supper.

What are we obliged to do by believing in the forgiveness of sins?—To repent us of our sins, and believe in God's promises, to be thankful for his mercy, and to esteem his ministers as being sent by him to reconcile us to himself.

To what are we hereby encouraged?—To confess penitently, and to hear the absolution most thankfully, and daily to pray for forgiveness of our daily offences.

To what are we bound by the doctrine of the resurrection?—To keep our bodies in a rising condition by holy living,² and to bear all things pa-

¹ *Scissors* or *dividers* comes from the same word.

² 2 Cor. vi. 16, 17. 1 Cor. iii. 16, 17. ix. 27.

tiently as knowing that if we suffer with him we shall reign with him.¹

What comfort may we derive hence?—Comfort in our own death, and in the death of our friends.²

What should we be led to do by the last article of the Creed?—To mind heavenly things.

¹ Rom. viii. 17. ² Job xix. 25. 1 Thes. iv. 14 to end.



CHAPTER X.

THE CREED OF S. ATHANASIUS.

When and where is the Creed of St. Athanasius to be said or sung?—On certain festivals of the Church, instead of the Apostles' Creed, in the morning service.

Where do we find what festivals these are?—In the rubric before the Creed itself.

Where is the Creed printed in the Prayer book? Just after the order of Evening Prayer and before the Litany,

Repeat the Rubric—*Upon these Feasts; Christmas-day, the Epiphany, St. Matthias, Easter-day, Ascension-day, Whitsunday, St. John Baptist, St. St. James, St. Bartholomew, St. Matthew, St. Simon, and St. Jude, St. Andrew, and upon Trinity Sunday, shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called the Creed of St. Athanasius, by the Minister and people standing.*

How often does the Creed thus come to be said? .. About once a month.

Why is this Creed called the Creed of St. Athanasius?—It is a clear defence of the doctrine

of the Trinity, of which doctrine St. Athanasius was a bold advocate against the Arians.

Then Athanasius was not the author of this Creed?—No; nor is the author known.

Who was St. Athanasius?—He was Patriarch or chief Bishop of Egypt in the fourth century.

What are our Patriarchs called?—Archbishops.

Is this the sense in which the word Patriarch was used among the Jews?—Not exactly; there it meant the head of a family, or tribe, in all matters.

Are those who hold the truths taught in this Creed *Athanasians*?—No; it is the Catholic faith, which is contained in it; and we may not call any man Father upon earth, one is our master even Christ.¹

Is it then wrong to be called after a good man? Yes; the Church was never called even by the name of an Apostle; we never heard of Petrians, or Paulians, or Bartholomæans, or Thaddæans, but only Christians from Christ.²

What then is our name?—Christian is my name, and Catholic is my surname.

Do we then adopt this Creed because it has the name of St. Athanasius?—No; but because it contains what has ever been held in the Church concerning the truths of the Christian religion.

¹ Matt. xxiii. 9, 10. ² Epiphanius. 1 Cor. iii. 4,

Who were the *Arians*?—Persons who followed Arius in holding new doctrines.

Who was Arius?—A Clergyman in Priest's Orders at Alexandria in the fourth century.

What new doctrine did he teach?—That Jesus Christ was not really and truly God.

Are there any persons holding doctrines like these now?—Yes; they call themselves Unitarians.

Should we allow them this name?—No; because it is as much our's as their's.

How so?—We only worship *one* God.

What should they be called?—Most of them are now Socinians, or followers of Socinus.

Are they entitled to the name of Christians?—Not in the sense which those are who acknowledge Christ to be God.

When was this Creed drawn up?—Not later than the year 430.

Was it in use in the Church of England then? We do not find mention of it before the year 799.

Had it then been received into the Church of Rome?—No: it was not received by them until 150 years afterwards.

By whom is this Creed to be sung or said?—By the Minister and people standing.

What does *Quicumque vult* mean?—It is the title of the Creed which was anciently sung as a

hymn like the *Te Deum*, and is the Latin for Whosoever will.

Does the first verse shut out the salvation of the heathen?—No; it merely says to those who ask, “What must I do to be saved?” “We know of no way but believing the Catholic faith.”¹

What is meant “by before all things?”—In the first place.

What is meant by the Catholic Faith?—The faith held by the whole Church.

Is it necessary to believe *all* the faith?—Yes; we must not separate what God has joined together,²

What is meant by keeping the faith undefiled? Holding it simply, and fully, and purely as it is.

How do men fail to do this?—Some take from, and others have added to the faith.

In which way do the Socinians and most Dissenters err?—By diminishing, or taking away from the faith.

How has the Church of Rome erred?—By adding to it.

Is the Church making a doctrine, or only stating what God has revealed, in the third verse?—She is simply stating that scripture commands the

¹ Matt. xvi. 15, 16; Heb. xi. 6.

² 2 Thess ii 10—12; 1 Tim. iv. 1; 2 Tim. i. 13;

Heb. x. 23; 2 Cor. ii. 17.

worship of one God,¹ in Trinity,² and of the Trinity in Unity.³

What is the meaning of the word Trinity?—Three in one.

Why is the next verse added?—To make a stand against some heretics who have taught error on this subject, keeping the word Trinity, but denying the true doctrines.

What is a heretic?—A person who wilfully departs from the Catholic faith.

What do you mean by confounding?—Mixing up together in a confused way.

What heretic confounded the Persons of the Trinity?—Sabellius.

What is meant by substance?—Being or existence.

Is the word Person used of the Trinity in the sense we use it of one another?—No; we use that word for want of a better.

What is meant by saying there are three persons in one God?—That in the Divine substance or the Being of the Godhead, there are three agents or doers to whom belong the characters,

¹ Exod. xx. 3; Matt. iv. 10.

² Gen. i. 26; Gen. iii. 22; xi. 6, 7; Isa. vi. 3—8; John xii. 41; Num. vi. 24, 25, 26; Matt. iii. 16, 17; xxviii. 19; 2 Cor. xiii. 14.

³ Deut. vi. 4; 1 Cor. viii. 4; Deut. iv. 35, 39; Gal. iii. 20; James ii. 19; Eph. iv. 6; 1 Cor. xii. 4, 6.

I, thou, he; and who cannot be divided or distinguished into other agents, to which the same characters belong.

Are these sentences meant as an explanation of the doctrine?—No; only to condemn what has been falsely said by heretics.

What heretics divided the substance?—The Arians, who because there was more than one person in the Godhead, said there was more than one substance; i. e., that they were not all the same sort of God.

Are the unity of the substance and the distinction of the persons scriptural doctrines?—Yes.¹

What is meant by Godhead?—The rank or character of God; the Divine nature.

What heresy does this sixth verse condemn? That of the Arians.

What is meant by saying it is all one?—That it is of the same nature in each.

What is meant by Majesty co-eternal?—That the greatness or title to worship, of each, is equal from all eternity.

¹ *Unity of substance*, Cf. *supra*, (3) (5) p. 15 i. and John x. 30; xvii. 11, 22; xiv. 9—11; Rom. viii. 9—11; 1 Pet. iv. 14; 2 Cor. iii. 17; Eph. ii. 18.

One person of the Father. Matt. xvii. 5; John vi. 39—44; 1 Cor. viii. 6; 1 John ii. 22.

One of the Son. 1 Cor. viii. 6; John i. 17, &c.; John v. 17, &c.; John xvii. 5; 1 John iv. 9, &c.;

One of the Holy Ghost. John xv. 26; xiv. 26; xvi. 13, 14; Acts viii. 29; x. 19, 20; xiii. 2—4; Rom. viii. 27.

What word means equally?—*Co* when put at the beginning of a word means fellowship, or together with, or the same.

Give texts for the Godhead, (1) of the Father, (2) of the Son, (3) of the Holy Ghost?—(1.) Godhead of the Father, *Exod.* xxxiv. 14. (2.) Of the Son, *John* viii. 59, *Rom.* viii. 9, *Isaiah* xlv. 6, *Psalms* xlv. 3, *John* v. 19, *1 Cor.* i. 24, *Col.* ii. 9, *Phil.* ii. 6, *John* x. 30, with *xiv.* 9, 11, *xvi.* 5. *Isaiah* xl. 25, *xlix.* 7, *Acts* iii. 14, *Zech.* xiv. 9, *Rev.* xxi. 22, 23, *v.* 13. (3.) Of the Holy Ghost, *1 John* v. 6, *1 Peter* iv. 14, *Acts* v. 3, 4, *Heb.* ix. 14. *Luke* i. 35, *Dan.* iv. 17.

Why is it stated that “such as the Father is, such is the Son” &c.?—If it were not so we should be ordered to do opposite things, to worship only one God, and yet to worship the second and third persons of the Trinity,

What is the meaning of *uncreate*?—Not created.

What is the meaning of *incomprehensible*?—It commonly means, not to be understood or made out: here it means that cannot be contained within any bounds.

What does the Latin word mean for which it is here put?—*Omnipresent*, or everywhere present.

What is the Church's great object in repeating that although each person of the Trinity is eternal and almighty, yet there are not three *Eternals*?—To prevent our forgetting that the Son and the

Holy Ghost are *very* or *true* God, of the same nature as the Father.

If they were gods in a lower sense, of what sin would worshipping them make us guilty?—Idolatry, and having more gods than one.

What one word means having more gods than one?—Polytheism.

Does the Church attempt to explain this?—No; she considers it a mystery, and only states the revealed fact, that in the Godhead there is one nature and Divinity, with distinction of Persons.

What is a mystery?—A thing concealed, a secret which it is not easy to understand.

Is this the meaning of the word when a Sacrament is called a mystery?—No; there it means an observance, in which one thing appears, and another is intended or conveyed.

What is meant by the Christian verity?—Christian truth.

When the Church speaks of the Catholic religion what does she mean?—The received faith of the Catholic Church.

Why does she not say forbidden by Scripture?—Because it is the sense of Scripture which is disputed, and this sense must be settled by what Christians have always held and believed.

What does this nineteenth verse assert?—That the Church is as much Unitarian as Trinitarian.

What does the Creed now proceed to do?—To state the everlasting distinction between the Persons of the Godhead.

Is she doing so by way of explanation?—No; she only declares what Scripture reveals, of the Father,¹ of the Son,² and of the Holy Ghost.³

What does reveal mean?—Lay open, tell plainly.

Where does God reveal himself?—In Scripture, and in the Church.

What is Scripture called because God reveals himself in it?—The Revelation of his will.

Why is the Revelation made in the Bible called Scripture?—Because it is *written*.

What does proceeding mean? .. Coming, or going out from.

What is the doctrine that the Holy Ghost proceeds from the Father and the Son called?—The procession of the Holy Ghost.

Is it stated in any other Creed?—Yes; in the Nicene Creed it is said “who proceedeth from the Father and the Son.”

What does co-equal mean?—Equal together, or with one another.

¹ Job xxxviii. 4; Isaiah xliii. 13; John v. 26

² John i. 14, 18; iii. 16, 18; Heb. i. 5, 6, 8, 10; v. 5;
John xiv. 9.

³ John xiv. 26; xv. 26; xvi. 7; xvi. 14, 15; xx. 22.

Why is it said "so that in all things," &c. ?—Whether we look to there being three Persons, or to there being only one God, we must worship the Unity in Trinity, and the Trinity in Unity.

What does *thus* refer to in the 28th verse, when it is said "thus think of the Trinity" ?—To the verse which precedes, or goes before it.

What then is asserted ?—That the Church knows no other way to obtain the blessings promised in the Gospel to those who believe, except worshipping the Unity in Trinity, and the Trinity in Unity.

Is it not uncharitable in the Church to say so ?—It is not the Church who says it but the Lord God in holy Scripture ;—and the Church may not go beyond the word of the Lord her God to do less or more.

But may it not be uncharitable, although it is in the Bible ?—No ; it cannot be uncharitable, or unkind, because it is the word of God, who is kindness or love itself.

But although it is not uncharitable in God to make it his rule, may it not be unkind in man to repeat it ?—Not unless it is unkind to point out to a person who does not know that he is in danger, that he is so.

What danger is *he* in who does not believe what God has revealed ?—He is in danger of losing his soul.

What else, besides belief in the Trinity, does the Church say is necessary to salvation?—We must also believe rightly the Incarnation of our Lord Jesus Christ.

What is meant by believing rightly?—Without allowing the doctrine to be changed, or explained away.

What does Incarnation mean?—The becoming flesh, the taking our nature.

What is the difference between believing and confessing?—We believe with the heart, and confess what we believe with our mouth.

When was our Lord begotten the Son of God? From all eternity.¹

When was he born man?—In the year of the world 4004 or more than 1842 years ago.

Why is it said that he was of the substance of his mother?—Because some heretics taught that his body was not a real one.

Against whom does the Church assert that Christ is perfect God?—The Arians and Photinians.

Against whom does she declare he is perfect man?—The Apollinarians and Anabaptists.

What is meant by “reasonable soul and human flesh subsisting?”—A soul that could reason, and human flesh in real being.

¹ John xvii. 24; x. 30; i. 1, 2, 3; Gal. iv. 4.

What is meant by inferior?—Lower than, or beneath.

What then is the answer to make to those who bring passages of Scripture in which our Lord is spoken of as man, and who say from them that he is not God?—We too believe that he is man, but *also* that he is perfect God, “equal to the Father,” &c.

What is intended by *as touching*?—In respect of or in regard to.

What does *manhood* mean?—Nature of man.

Are there persons now who speak of our Lord as two, and not as one Christ?—Yes; they remember that he is man and do not forget that he is God, and thinking to understand this, they use language which the Church forbids.

What does “not by Conversion of the Godhead into flesh,” mean?—Not by the change of the Divine nature into the human.

What is intended when it is said “One altogether, not by confusion of substance but by unity of person?”—That there is no confusion between the human and Divine natures in Christ, but that uniting them both in one person, he is one I, one HE, one Christ.

When it is said “for as the reasonable soul,” &c., is it meant that Christ is one, as soul and body are one?—No; it only means that Christ is as truly one, as soul and body are only one.

How do we know that this is all the Church means?—By what happened when Eutyches said there was only one nature in Christ, that of the incarnate Word.

What is meant by Hell in the Creed?—It comes from an old word *hul* to hide, and signifies the abode of the souls of the departed.

Into what part of it did our Lord tell the thief on the cross he should go?—Into Paradise, or that part of hades, where the wicked cease from troubling.

What does this article of the Creed teach us?—That Christ had really a soul, as well as the Divinity which was in him.

What does damnation mean?—Carrying or conveying condemnation.

Which is the most damnatory, or rather the only really damnatory clause, in this Creed?—The forty-first, “They that have done evil into everlasting fire.”

But may we omit to say it because it is damnatory?—No; it is God’s truth and we must not shrink from telling it.

What is the last clause of the Creed?—“This is the Catholic faith: which except a man believe faithfully, he cannot be saved.”

Is this asserted of those *within*, or *without*, the Church?—Of those within, for as says St. Paul, “What have I to do to judge them that are without?”

On what grounds is this Creed to be considered as most charitable and kind?—The Church and the Scripture speak to man as a being already condemned;¹ and therein they point out the way of escape through Christ, beside whom there is none other in whom we can be saved.²

When it is said “this is the Catholic faith,” is it meant that a man must take all the reasoning and illustrations, or only the doctrines, which these are brought to declare?—The doctrines which these are brought to declare.

What may be said of the Gloria Patri in this place?—That the Church here brings her faith into practice.

To what conclusion then may we come, in respect of the saying of this Creed?—That if it is true, it is a sure proof of charity to proclaim it, and that if it is not true, our saying it cannot hurt anybody but ourselves.

How do we know that *it is true*?—The Church has always held it, and it “may be proved by most certain warrants of holy Scripture.”³

What is the meaning of *warrants* here?—Assurances, or declarations, and promises.

¹ John iii. 18.

² Gal. i. 8; 2 Thess. ii. 15; Jude 3.

³ Article viii.

CHAPTER XI.

OF THE LORD'S PRAYER AND THE VERSICLES, AND THE
RESPONSES BEFORE AND AFTER IT.

What follows the Creed in the daily service?
—“*And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice, The Lord be with you.*”

What prayers are meant?—All which follow to the end of Morning Prayer.

Why are all devoutly to kneel?—To show their humility, which is most becoming in prayer.

What is the meaning of devoutly?—With pious hearts and minds.

What is the fitness of the principal part of our prayers coming in this place?—Our consciences being absolved from sin, our affections warmed with thanksgiving, our understandings enlightened by the word, and our faith strengthened by publicly repeating the Creed, we are in a condition to solemnly pray.

In what light may we regard the salutation “The Lord be with you”?—As a mutual exchange of charity between the Priest and the people, who are to answer “And with thy spirit.”

To what does this correspond in the ancient Church?—To the kiss of peace.

Whence is this form of salutation taken?—We first read of it as used by Boaz to his reapers; it was afterwards in common use, and St. Paul uses it in his Epistles.¹

Where is the response of the people taken from?—From the same Apostle.²

Ought the people to kneel before or after saying this?—The rubric is not clear.

What then should the people do?—They will see what is the custom of the church they are in, by the time the minister waits before he pronounces the “Lord be with you,” and they will do as others do.

Why does not the minister thus address the people until after the Creed?—St. John forbids us to say to any heretic God speed;³ but when the Priest has heard the congregation say the Creed, he can salute them as members of the Church.

What fitness is there in this salutation?—If the Lord is not with the people it will be useless that the Priest prays, and if he is not with the Priest his service will, as far as he himself is concerned, be mockery.

What is intended by the call “Let us pray”?

¹ Ruth ii. 4: Ps. cxxix, 8; 2 Thes. iii. 16.

² 2 Tim. iv. 22; Gal. vi. 18.

³ 2 John 10, 11.

—It is to urge us to remember in what we are about to be engaged.

Was there anything like this in heathen sacrifices?—Yes; there was some one always ready to tell them to mind what they were about.

What was done in the early Church?—The Deacon used to say “Let us pray,” and “Let us pray earnestly,” and then “Let us pray more earnestly.”

What ought this to remind us of each time it is repeated in the service?—To look upon each fresh invitation as a call to be still more earnest.

What may be said of the sentences which follow?—They are a sort of preparation for the right use of the Lord’s Prayer, that we may the more boldly call God our Father.

Why the more boldly?—They are a short litany, or form of supplication to each person in the Trinity, for pardon and cleansing.

Where is this form taken from?—Out of the Psalms of David: “Christ have mercy,” &c., being added to make it an address to each person of the Trinity.

By whom are these three sentences to be said?—The first and last by the Priest, [the second] by the people.

What is the next rubric?—“*Then the Minister, Clerks, and people, shall say the Lord’s Prayer with a loud voice.*”

Who are meant by Clerks?—Clerk is a short word for clergymen.

Is it the person whom we now call Clerk who is meant?—No; it is Clerks not Clerk.

Is our service to be said by Priest or Minister and Clerk, or by Minister or Priest and people?—By Minister or Priest and people.

Who lead the people in their part, where the service is fully performed?—The choir.

What difference is there in the Lord's Prayer as printed here, and at the beginning of the service?—The doxology is not repeated here.

In what posture are Minister and people to be?—All kneeling.

When the Lord's Prayer is said, what follow?—Six versicles, which the Priest is to stand up and say, with six responses, in which the people are to answer.

Why does the Priest stand up?—To show that he has authority from God as his ambassador.

What is an ambassador?—One appointed to act for, and in some sense to represent a King, in a foreign country.

For what King are the Priests of the Church ambassadors?—For the King of kings, whose court is in heaven.

What do the versicles and responses contain? They are taken out of the Psalms, and contain the substance of the Collects which follow.

To what does the first versicle¹ with its answer correspond?—To the Sunday collect which generally asks for mercy and salvation.

The second²?—To the prayers for the Queen and the Royal Family.

The third³ and fourth⁴?—To the Collect for the Clergy and people.

What does *endue* mean?—Furnish with, or supply.

What words does the Psalmist use?—"Let thy Priests be clothed with righteousness."

Is *endue* a similar expression?—Yes; it refers to the mind, as *clothe* does to the body.

What further fitness is there in a word which merely means *clothe*?—We read of the garments of salvation,⁵ and robe of righteousness,⁶ and the fine linen of the saints.⁷

What sort of expressions are these?—Figurative.

What does *symbolical* mean?—When a thing is represented under a likeness or figure, it is said to be represented under a symbol, or symbolically.

What is there symbolical in the dress the English Clergy are ordered to wear?—The white surplice is an emblem, or symbolical representation,

¹ Psal. lxxxviii. 7.

³ Psal. cxxxii. 9.

⁵ Isa. lxi. 10.

² Psal. xx. end.

⁴ Psal. xxviii. 9.

⁶ Isa. lxi. 10.

⁷ Rev. xix. 8.

of the pure righteousness with which they should be endued or clothed.

Why are the Ministers of the Church called Clergy?—From a Greek word meaning lot, because being appointed to wait at the Altar they are God's lot, or inheritance.

Why is it added by the people, "and make thy chosen people joyful"?—It is for the good of God's chosen people that his Ministers are set apart and clothed with righteousness.

Who are his chosen people?—Those who in Holy Baptism are made his children.

What is meant by joyful here?—Rejoicing in the comforts of God's grace, as a foretaste, or taste before-hand, of his glory hereafter.

Why are his chosen people called his inheritance?—Because by being members of Christ they are heirs of God; joint heirs with Christ.¹

What is an heir?—One who has just right to expect some property which he does not yet possess.

To what does the fifth² versicle and its responses correspond?—To the daily collects for peace.

Has the Psalmist a prayer like this?—Yes? "Be not far from me for trouble is near, for there is none to help".³

Which of the Collects answer to the last ver-

¹ Rom. viii. 17, ² 1 Chron. xxii. 19, ³ Psalm xxii. 11.

sicle and responses' ?—The daily Collects for grace.

What defiles, or makes unclean, our hearts ?—
All manner and kind of sin.

What then is this versicle a prayer for ?—The removal of sin and of its consequences,

What does *presume* mean ?—To take as proved or consider as true.

Upon what doctrine of the Church do we presume in the last response ?—Upon the doctrine of our new birth in Holy Baptism.

What two words express that doctrine ?—Baptismal Regeneration.

How so ?—Regeneration means new birth, and Baptismal is in or belonging to Baptism.

How is Baptismal Regeneration involved, or contained, in the petition "Take not thy Holy Spirit from us ?"—The petition is to be offered by all the Members of the Church.

What then ?—None have the Holy Spirit by nature, and if all members of the Church have had it given to them, it must be in Baptism that it was so given to them.

What other doctrine does this answer, illustrate, or give an example of ?—That grace is not so given that it cannot, or will not, fail.

What one word means cannot, or will not, fail?—*Indefectible*.

How does asking God not to take his holy Spirit away, shew that grace may fail?—If his Holy Spirit leaves us, grace fails.



CHAPTER XII.

OF THE COLLECTS AND PRAYERS IN GENERAL.

What is the next Rubric,—“ *Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the Year, as followeth: all kneeling.*”

What custom, which is forgotten in many places, does this rubric prove to be of the Church? *Daily Prayer.*

How so?—The Collect is called the Collect for the day, and the two last are to be said “*daily* throughout all the year.”

Why are these Prayers called Collects?—Either (1) because they are short prayers to be said when the people are collected together; or (2) because they are made up of short sentences, *collected* out of other Prayers, or out of the Epistles and Gospels.

Why are such short prayers used instead of one long prayer?—They are about the same length as the Lord's Prayer, which is the pattern for all other prayers.

What fitness is there in our Lord setting us such an example?—It is not easy to keep the mind fixed for a long time upon any one subject, and the Devil is especially ready to tempt us away from attention to our prayers

But how does there being a number of short prayers help the attention, if there are several of them?—Our attention is kept up by our having to join from time to time in the *Amens*; or with short sentences, as in the Litany and other places.

What other benefits result from the form of these Collects?—Their *beginnings* remind us of the Majesty and goodness of God to whom we pray, and their *endings* keep before us the name of Jesus Christ, through whom our prayers are heard.

Why is it well to be constantly reminded of these truths?—We are thus preserved from depending on ourselves, and from losing our awe and reverence for God.

What especial command is there which makes it particularly fitting to use these Collects, if only on account of their ending?—Our Lord has often told us, “whatsoever we ask the Father in his name he will give it to us.”¹

¹ John xiv. 13; xvi. 24.

Three Collects here follow, how often are they to be changed?—Two are the same each day, throughout the year, the other changes once a week at least.

In what part of the Prayer-book are the weekly and other Collects, with the Epistles and Gospels, to be found?—Immediately before the Order for the Administration of the Holy Communion.

In what part of the Prayer-book do we find the list of the days for which there are particular Collects, Epistles, and Gospels?—In tables before and after the Calendar.

As we shall speak of the *Weekly* Collects in the office for which they are in the first instance appointed, we may now pass on to the second Collect, for Peace.

A Collect for Peace.

From whence is this Collect taken?—It is translated out of the Sacramentary of St. Gregory, Bishop of Rome, in the sixth century.

What is a Sacramentary?—A service book containing the collects and such other parts of the order of the Communion as remained the same, whatever alterations there were in other parts of the service.

What were these unalterable parts called?—The Canon.

Is it an ancient custom of the Church to pray for peace?—Yes; the Greek Church prayed thrice, and the Latin Church twice, in the daily service for it.

How often does our Church pray particularly for it?—Twice.

What peace is prayed for in the morning second Collect?—That peace which protects us from the injuries and wicked designs of men.

How is peace used in Scripture?—To signify all earthly blessings.

Why is it used in this sense?—Because it is the mother and nurse of them all, and is the likeness of heaven.

What fitting title is given to God in this prayer?—Author of peace.¹

What other reason besides its being excellent, have we for following after peace?—The command of God,² and the examples of the early Christians.

What other title is given to God in this Collect?—Lover of concord.³

What does concord mean?—Agreement.

What effect should God's being the author of peace and lover of concord have upon us?—We

¹ Isaiah xlv. 7; Matt. v. 9.

² Heb. xii. 14; Jer. xxix. 7; Psal. cxxii. 6. ³ Psal. cxxxiii. 1.

should not only pray for peace, but do our utmost to agree one with another.

What is meant by "In knowledge of whom standeth our eternal life?"—That our everlasting happiness depends upon our knowing God, and being known of him.¹

Upon whose authority do we say that to know God is eternal life?—That of our Lord Jesus Christ.²

What opportunities have we of knowing God?
—The use of the means of grace.

How is God's service perfect freedom?—What he requires of us is the dutiful affection of children, not the hard work of slaves.³

What do we gain by being his servants?—His protection here, and everlasting happiness hereafter.

In what other sense is God's service freedom?
—We are free to choose the good and leave the evil.

What is the request we make in this prayer?
—That God would defend us, his humble servants, in all assaults of our enemies.

What fitness is there in the description we here give of ourselves?—If we are God's servants we may be sure our master will defend us.

¹ John xvii. 3.

² Gal. iv. 9.

³ John viii. 36;

1 Cor. vii. 22.

But we not only call ourselves servants, but *humble* servants: why is this?—We thus more entirely do our homage, and seek for deliverance.¹

What are assaults?—Violent sorts of injury—strong attacks.

What are the enemies against whose assaults we here pray?—The world, the devil, and wicked men in particular.

Why does not the Church teach us to pray not to be assaulted?—We are plainly told we must expect assaults.²

Give an instance of God's servants suffering assaults, and yet being defended?—Shadrach, Meshach, and Abednego, who were preserved alive in the burning fiery furnace.

For what ends do we make this request?—The securing our faith,³ and the removing our fears.⁴

Who are adversaries?—Persons adverse, or opposed to us.

What is the last clause of this Collect?—A statement through whose means it is we expect to prevail.

What is might —Power.

Why do we say through the might of Jesus

¹ 2 Kings xvii. 36.

² Isa. lix. 7; John xvi. 33;

³ Psal. xxvii. 1, 3; xxviii. 7.

⁴ Phil. ii. 28.

Christ our Lord?—He has all power in heaven and earth.¹

For what do we pray in the next Collect?—
For grace to live well through the day.

What is grace?—God's favour and assistance.

Of whom then must we seek it?—Of God;
whose gift it is.²

What is the kingdom of grace?—The Church.

Who is God's chief minister in the kingdom of
grace?—The Holy Ghost.

Why do we follow our prayer for peace with a
prayer for grace?—Because peace without grace
is the nurse of vice.

Have we another reason?—God has joined
peace with righteousness and grace.³

Into how many parts may it be divided?—(1)
A confession of the attributes of God. (2) An
acknowledgment of his Providence. (3) A peti-
tion for his grace. (4) The means to obtain it.

What attributes?—Love, power, and eternity.

How is love mentioned?—By calling him our
Father.

Why are love and power mentioned?—To shew
that God is at once able and willing to save us.

Why is his eternity mentioned?—We are thus

¹ John xv. 5; 2 Cor. xii. 9; Phil. iv. 13. ² James i. 5.

³ Psalm lxxxv. 10.

reminded that he changes not, but is always the same, and always ready to help us.¹

What is providence?—The manner of God's governing and taking care of the whole world.

Should this prayer be said every day, or only once a week?—It is to thank God for the mercies of each morning.

Into how many parts may the petition for grace be divided?—Into two: (1) that we may be preserved from evil; (2) that we may be helped in doing good.

What sorts of evil do we pray to be preserved from?—All evil in general, and from spiritual and temporal evil in particular.

In what words do we pray against evil in general?—"Defend us in the same with thy mighty power."

To what does *same* refer?—To this day.

Why do we say *fall* into no sin?—Our business in the world places us in the midst of sin, like so many traps into which we are in danger of falling.

Who sets these traps of sin?—The devil; and he baits them with many temptations.

Can we expect to escape even the smallest danger by our own strength only?—No; in God we live and move and have our being.²

In what two particulars do we pray to be

¹ Mal. iii. 6.

² Acts xvii. 28.

helped in doing good?—That God would direct us, and accept us.

What do we ask, when we pray that God would order all our doings by his governance?—That he would appoint to us all our actions.

What will be the consequence of this?—We shall do that which is righteous in his sight.

Why do we add “in *thy* sight?”—God’s ways are not man’s ways, and we shall be judged by what he thinks of us, and not by what we think of each other.

In these Collects what part are the people to take?—They are to follow the Priest’s lips with their minds and hearts, and to say Amen with their voices, after each Collect.

What do you mean by following the Priest’s lips?—Letting their hearts go with his words.

The Anthem.

What is the next rubric?—“*In quires and places where they sing here followeth the anthem.*”

What is a quire?—A body of men and boys whose duty it is to perform the service to music.

Of whom does a quire, or choir, properly consist?—Of clergymen, laymen, and chorister boys.

Who are laymen? — Persons not in Holy Orders.

How many men and boys should there be?—Six men and six boys at least.

How are they placed?—Half of the number on either side of the chancel.

What is the chancel?—It is another name for the choir, or place which the ministers of Divine worship ought to occupy.

Why do the choir sit on two sides?—That they may sing alternately the verses of the psalms and hymns, one still answering the other.

What comfort have we in worshipping antiphonally?—We obey the practice of the Church in earth and in heaven.

What is this sort of singing generally called?—Chanting.

What does a chant strictly mean?—That plain tune to which the Prayers, the Litany, the Versicles and Responses, and the Psalms (and where services are not in use, the Canticles) are set in quires and places where they sing.

What is chanting in a more extended sense?—The musical performance of all those parts of the Liturgy which by the rubric are permitted to be sung.

Who join in the chant?—The Minister, and the choir and people, in respective parts.

Where do they join together?—In the Psalms and Canticles, each verse being in full harmony.

Is the manner of the pointing of the Canticles and Psalms in our Prayer-books, an authority for chanting them?—Yes; the (:) is the division between the two airs of a single chant.

How many sorts of chants are in present use?—Two; the single and the double.

Which is most ancient?—The single chant.

What is the single chant?—It is an air consisting of two parts: the first part ending with the point or (:); the second part ending with the verse itself.

What is the double chant?—An air consisting of four strains, and extending to two verses.

What care should especially be taken in chanting?—(1) *Strictly* to observe the “pointing” of the Psalms and Hymns “as they are to be sung or said in Churches.” And (2) to chant reverentially, i. e., distinctly and clearly, and moderately slowly.

What is an Anthem?—A hymn sung in parts alternately.

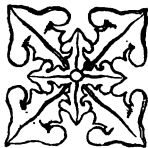
Why may we suppose the Anthem to be ordered here?—Partly for the relief of the congregation, and partly to make a division in the service.

Is this a good place for the division?—Yes; what has gone before related to ourselves, and what follows is mostly intercessory.

How do persons who make their own private will, instead of the rubric, their guide, show the need of some singing about this part of the service?—They introduce a hymn after the second lesson.

Why is that not so good a place as that which the Church has appointed?—There is a hymn already in the Prayer-book to follow the second lesson.

What is that?—Either the Benedictus or the Jubilate Deo.



CHAPTER XIII.

"THE FIVE PRAYERS FOLLOWING."

What is the next rubric?—"Then these five prayers following are to be read here, except when the Litany is read, and then only the two last are to be read, as they are there placed."

On what days are three of these prayers not read?—On Sundays, Wednesdays, and Fridays.

To what does the word *there* refer at the end of the rubric?—To the Litany.

What is the first of these five prayers entitled?—A prayer for the Queen's Majesty.

Is it our duty to pray for the Queen?—Yes; "supplications, prayers, intercessions, and giving of thanks are to be made for all men; for Kings and for all that are in authority."¹

Is this a custom peculiar to Christianity?—No; it was the practice of the Jews and even of heathens.

Where do we find any special forms of prayer for their Kings among the Jews?—In the xx. and lxxii. Psalms.

¹ 1 Tim. ii. 1, 2.

What Scripture mention have we of the practice of heathens?—The Persian kings desired to be prayed for at the Temple of Jerusalem.¹

Did the ancient Fathers of the Church understand the command of St. Paul to mean that particular mention should be made of Kings and Queens in our public prayers?—Yes; in the time of St. Ambrose we find in a Council the following address to the Emperors; “We celebrate daily prayer to our God, in every one of our churches, for your empire.”

What further encouragement have we as Englishmen to the practice?—Our old Saxon Councils frequently order that it shall be done.

When was this form drawn up?—It was translated from the Sacramentary of St. Gregory, by our Reformers.

When was it inserted in the Prayer-book?—In the reign of Queen Elizabeth.

Into what two general parts may this Collect be divided?—The confession of the might, and power, and goodness of the King of heaven, and petitions for his vicegerent on earth.

What is a vicegerent?—One who rules instead of another.

How can any earthly King be said to rule in-

¹ Ezra vi. 10.

stead of God?—By seeing that God's laws are obeyed.

How is this expressed in Scripture?—"Who-soever resisteth the power, resisteth the ordinance of God." "Rulers are not a terror to good works, but to the evil." "He is the minister of God."¹

Of what three parts does the confession of the attributes of God consist?—His great goodness, his supreme authority, and his universal providence.

What is supreme?—Chief, highest.

How is his goodness mentioned?—By calling him our Father.

Why do we use the high sounding titles of God's greatness?—That in thinking of earthly Kings, we may not forget there is one far greater than they.²

What do we learn from the last mentioned of these titles?—That it is not lawful for subjects to rise against their King, nor to try to lord it over him.

How so?—God is the only ruler of princes.

Where is God's throne?—In heaven.

What is meant by "beholding from his throne"? —Ruling and having authority over.³

Why do we say gracious Queen?—We are

¹ Rom. xiii. 1—7. ² Psalm lxxxix. 27; Eccles. v. 8.

³ Psalm xxxiii. 14; Isaiah lxiii. 14.

asking God's favour for her, and we urge that she is favourable and kind to us.

What are Kings called in the Bible?—The Lord's anointed.¹

Is it right to use such titles of an earthly monarch?—Such was the practice of the early Church, and Solomon in the Book of Proverbs says "In the light of the king's countenance is life, and his favour is as a cloud of the latter rain."²

What blessings are asked for the Queen, besides a Providence particularly minding her?—Grace, gifts, prosperity, and victory, and eternal happiness.

What sort of a Providence is that called which is exercised over particular persons or things?—*Special Providence*.

How is grace prayed for?—"And so replenish her with the grace of thy Holy Spirit, that she may always incline to thy will, and walk in thy way."

What is the meaning of replenish?—To fill, or keep filled.

Why is a word which means keep filled a fitting word here?—The grace of God's Holy Spirit having been given in Holy Baptism, what is wanted is that it may be kept up.

¹ Psalm lxxxiv. 9; xxi. 6; iv. 7. 8. ² Prov. xvi. 15.

For what is grace sought?—For a willing mind, and an obedient life.

What is that grace called which gives us a willing mind?—Preventing grace.

Do you recollect a collect in which the word is used?—Yes; it is said “Prevent us O Lord with thy continual favour,” &c.

What does *prevent* usually mean now?—To hinder or keep from.

Is that the sense in which it is used in that collect, and when we speak of preventing grace?—No; it there means *going before*.

Is it used in the Psalms in relation to the King?—Yes; the Psalmist says that God would *prevent*, or go before, the King with the blessings of goodness.¹

What is that grace, which helps us when we have a good will, called?—Co-operating grace.

What does co-operating mean?—Operating or working *with*.

Is it not wrong to expect God to work *with* his creatures?—No; we are called labourers together with God.²

In what words are gifts prayed for?—“Endue her plenteously with heavenly gifts.”

What are heavenly gifts?—The Spirit of wis-

¹ Psal. xxxi. 3. ² 1 Cor. iii. 1.

dom and understanding, the Spirit of counsel and might.¹

When we pray that the Queen may long live in health and wealth, what is meant?—Peace of mind and body, and such prosperity that she may be able to give full attention and help to the wants of her subjects.

Do we pray that she may have riches for their own sake?—No; but that she may be in a happy prosperity suited to her station.

Have we Divine authority for praying for this blessing of health and wealth for the Queen?—Yes; though Solomon chose wisdom and grace, God added beyond his promise, riches and honor, long life and health.²

What is the meaning of vanquish?—To get the better of.

Is there much difference in meaning between vanquish and overcome?—No; but used both together they express very strongly the triumph we wish the Queen to have over all her enemies.

Is it to be supposed by this petition that the Church wishes the Queen to be engaged in war for the sake of victory?—No; we pray for peace constantly, and all we ask here is that no enemies may succeed against the Queen.

To what do our thoughts now turn?—To the

¹ 1 Kings iii. 9, 10, 11. ² 1 Kings iii. 11; Matt. vi. 33.

fact that the Queen, like other people, must die, and we pray that she may live for ever in heaven after death.

What does *attain* mean?—Get to, or arrive at.

What is felicity?—Happiness.

Why do we thus make mention of heaven?—We have prayed for all that the Queen can require on earth, and now, as all earthly glories must have an end, we pray for a heavenly crown for her.

What is the next prayer?—A prayer for the Royal Family.

Who are meant by the Royal Family?—The close and near relations of the Queen. Royal means of, or belonging to, a King or Queen.

On what grounds do we pray for the Royal Family?—They are the future hope of the country, and the same reasons which cause us to pray for the Queen belong in some sort to praying for them.

Have we any ancient examples of prayer being made for the Royal Family?—Darius desired the Jewish Priests to pray not only for the king but his sons too,¹ and even the heathen Romans prayed for the heirs of the Empire, as well as for the Emperor himself.

Did the primitive Christians pray for the Imperial Family?—Yes; and the canons of old

¹ Ezra vi. 10.

Councils, both at home and abroad, enjoin the same.¹

What is the meaning of *enjoin*?—To order, or command.

When was this prayer added?—In the reign of James the First.

Why was it not added before?—Because he was the first Prince after the Reformation who had any children.

Did it always begin as now?—No.

Where does the present beginning seem to have been taken from?—From an ancient Saxon prayer, found in a manuscript directing the coronation of a Queen.

What do you mean by a manuscript?—A book or paper written by hand.

Into how many parts may this prayer be divided?—Three; (1) the description of the person to whom we pray—(2) the mention of the persons for whom we pray—(3) the blessings desired for them.

From whence is the description, “fountain of all goodness,” borrowed?—From the Scripture phrases, the “wellspring of life,” and “the living waters.”²

What fitness is there in the phrase?—As a fountain does not seem to get less by losing the water it yields; so God gives to every man liberally, but is still all goodness.

¹ See Wheatley.

² Psalm xxxvi. 9; Jer. ii. 13.

Who are the persons mentioned?—The Queen Dowager, the Prince Albert, and Albert Prince of Wales.

Who is the Queen Dowager?—A Dowager is a widow who enjoys her dower or marriage gift; and by the Queen Dowager is meant the Queen of the late King.

Who is the Prince Albert?—The consort or husband of the Queen.

Who is the Prince of Wales?—The eldest son of the Queen, and the next heir to the Crown.

What is the next heir in direct succession to the Crown called?—The heir apparent.

What are the blessings for which we pray for the Royal Family?—Much the same as those we asked for the Queen; viz., spiritual gifts and grace, temporal prosperity, and everlasting glory.

What is the next prayer?—A prayer for the clergy and the people.

Who are meant by the clergy?—All Bishops, Priests, and Deacons.

With what fitness does this prayer follow here?—Having prayed for our temporal governors, we now ask a blessing on our spiritual guides, and that we may be blessed with them.

Why do we pray for the Queen before we pray for the Bishops and Clergy?—The Queen is in all causes, ecclesiastical as well as civil, within these her dominions, supreme.

What do you mean by *ecclesiastical*?—Of, or belonging to, the Church.

What by *civil*?—Of, or belonging to, the State.

What is meant by her dominions?—The countries and people over which the Queen has dominion, or rule.

What other reason have we for praying for both temporal governors, and spiritual guides?—We are members both of the Church and of the State, and therefore must pray for the prosperity of both.

But what further reason have we for praying for the Church and her Ministers?—We have the example of Moses¹ under the elder covenant, and of our Lord under the Gospel.²

Have we not also additional authority for the practice?—Yes; The Psalmist's words,³ and the entreaties of St. Paul.⁴

How many parts has this prayer?—Three, (1) the preface, (2) the petitions shewing for whom and what we pray, and (3) the argument for those petitions.

What is a *marvel*?—An especial wonder or miracle.

Why is mention made in the preface of God's working great marvels?—Either because the

¹ Deut. xxxiii. 11.

² John xvii. 9—20.

³ Psalm cxxxii. 9; Ephes. vi. 18, 19.

⁴ Colos. iv. 3; 1 Thess. v. 25.

gathering of the Church out of the world, and preserving it against the world is a constant miracle : or in allusion to the gift of tongues on the day of Pentecost.

Who are meant by Bishops and Curates ?—The chief pastors and shepherds of Christ's flock, and all who under them have the cure or *care* of souls.

Why is it said the *healthful* spirit of thy grace ? —The spirit of God's grace is God's gracious Spirit : and is called *healthful* because he brings health, that is, holiness, to the soul.

What practice of those who dissent from our Church does this prayer condemn ?—The practice of the congregation judging their teachers.

How so ?— The congregation are said to be committed to the charge or direction of the Bishops and Curates ; not these to the direction of the congregation.

What do we pray for in addition to good dispositions ?—A continued practice of them.

How is this described ?—As truly pleasing God.

How can this be brought about ?—By the continual dew of God's blessing.

Is this a literal expression ?—No ; it figuratively states the assistance of God in our progress in holiness.

From whom does St. Paul tell us success must

come?—"Neither is he that planteth anything, nor he that watereth, but God that giveth the increase."¹

Is the dew a fitting figure?—Yes; it is used to express plenty and abundant increase,² particularly in knowledge.³

The Egyptians used hieroglyphics, or picture writing, how did they express knowledge?—By dew falling from the clouds.

By what argument do we urge our prayer?—That it is for the honour of our Advocate and Mediator Jesus Christ.

What is an advocate?—One who pleads the cause of another in a court of justice.

With whom does Christ plead for us?—With the holy God.

What is a mediator?—One who comes between parties to reconcile them.

How is Christ's honour set forth by the knowledge and pious obedience of his Church?—It was his most earnest prayer to the Father, that his Apostles might so govern the Church, and the Church so act under their government, that the world might know that the Son was sent by, and loved by, the Father.⁴

¹ 1 Cor. iii. 7.

² Gen. xxvii. 28; Deut. xxxiii. 18, 28.

³ Deut. xxxii. 1, 2. ⁴ John xvii.

How is Christ's honour involved in the good conduct of clergy and people?—Clergy and people make up the Church, and the Church is Christ's body, and if the body is not in a healthy state, the head is not in honour.¹

What prayer is used next?—Two or more of those prayers and thanksgivings which follow the Litany.

As they will be considered in the order they stand in the Prayer-book, tell me what is the prayer printed next after the prayer for the Clergy and people?—A prayer of St. Chrysostom.

Why is it called the prayer of St. Chrysostom?—Because it was in the liturgy of St. Chrysostom.

Who was St. Chrysostom?—Patriarch of Constantinople in the fourth century.

What does his name mean?—Golden-mouthed. He was so called from his great eloquence.

What is eloquence?—A ready and beautiful choice of language in speaking.

But as this prayer was also in the Liturgy of St. Basil; why is it called a prayer of St. Chrysostom?—He was the author of it.

What is its fitness in this place?—It forms a proper conclusion to our prayers, because it contains (1) the grounds upon which we pray, and (2) the things asked.

¹ Cor. xii. 26, 27; Eph. i. 22, 23.

What are the grounds of our asking?—The experience of God's grace, and the truth of his promise.

What is meant by one accord?—With one consent or agreement.

What is meant by common supplications?—Joint or united supplications; prayers common to us all.¹

Why do we say that God has given us grace to pray?—He prepares the heart, and then His ear attends thereto.²

What promise is alluded to?—Our Lord's promise, that "where two or three are gathered together in his name, he is in the midst of them."³

Of what sort of prayer has this promise always been understood?—Of public prayer, lawfully offered in the congregation.

Ought persons to feel lonely because they have but few companions in public prayer?—No; they may be sorry for the loss those have who do not come, but they cannot be lonely when they remember Christ is with them.

What is the difference between desire and petition here?—Our desires are our wishes for a thing, and our petitions are the putting those wishes into requests.

¹ Acts i. 14.

² Prov. xvi, 1; Psal. x. 17.

³ Matt. xviii. 19, 20; 1 John v. 15.

Does David often make desires and petitions the two parts of his prayers?—Yes;¹ and we may consider petitions to mean the words we have used, and desires not only the wishes told in those words, but others too great to be spoken, which the Spirit of God knows.

Why do we say thy servants?—To shew our dependance upon God as our Lord and Master.

What is the meaning of expedient?—Fitting.

What are the two things we pray for?—Knowledge of God's truth here, and life everlasting hereafter.

Why are these put together?—The one leads to the other.

Of what is knowledge of God the reward?—Of obedience.²

Why do we not say “through Jesus Christ our Lord” in this prayer?—It is addressed to the second Person of the Blessed Trinity, our Lord Jesus Christ.

Is it right to pray to Christ?—Yes; he is our God.

How does the service conclude?—With a form of blessing.

Whence is this form taken from?—St. Paul's Epistle to the Corinthians.³

¹ Psalm xx; xxi. 2.

John vii. 17.

³ 2 Cor. xiii. 14.

Why is a blessing inserted here?—It has always been the custom in religious assemblies, to dismiss the people with a blessing.

By whom is the blessing pronounced?—By the minister, or bishop if present.¹

Was it ever pronounced by other than priests? Yes; by the King among the Jews,² but commonly by the Priests.³

Have the ministers of the Christian Church authority to bless?—Our Church claims that authority in her Daily Service, in the Holy Communion, and Office of Visitation of the Sick.

What Scriptural authority have we?—The salutations of the Apostles in their Epistles.

What is conveyed in this form of blessing?—The grace of the Son to pardon our sin, the love of the Father to supply our wants, the fellowship of the Blessed Spirit to strengthen our wants.

Who will gain benefit from this blessing?—Those who are properly qualified by faith, repentance and charity.

Will God's blessing be conveyed at the time of its being pronounced?—Yes; for those who are fitted to receive grace, God will seal in heaven what his ministers do on earth.

¹ Heb. vii. 7; Numb. vi. 23.

² 2 Sam. vi. 18; 1 Kings viii. 55.

³ Numb. vi. 23—27; Deut. xxi. 5; 2 Chron. xxx. 27.

What sort of a Blessing is this?—A petitionary blessing, or prayer for blessing.

How is this shown by the posture of the Minister?—He says it kneeling, and not as he does that in the Communion service, standing.

In what posture should we receive blessing?—Kneeling.

When service is over are we to act as in any other place of public assembly?—No ; we are to remember that it is God's house, and be careful not to profane it by idle thoughts or words, still less by lightness and laughing.



CHAPTER XIV.

THE LITANY.

Read the Rubric at the beginning of the Litany.
“*Here followeth the Litany, or General Supplication, to be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary.*”

What does the word Litany mean?—A general supplication or earnest beseeching.

How is the word used in the Christian Church?—For solemn requests, appointed for entreating the favour, and obtaining the mercies of God, in some great necessity.

How did Simeon, Bishop of Thessalonica, define the word?—He said, “A Litany is a supplication and common intercession unto God, when his wrath lies upon us.

In what other way has it been described?—As a public kind of supplication, whereby the mercy of God is more ardently and solemnly implored.

What is the meaning of ardently?—Warmly, or earnestly and sincerely.

What does implore mean?—To ask beseechingly.

Have we instances of Litanies in Scripture?—We find Litanies in Psalm li., and Daniel ix.; and one which was appointed by God himself: Joel ii. 17.

Were they used in the Jewish Church?—Yes; and our Lord hallowed the practice.

How so?—He laid the foundation of Litanies in the petitions, “Forgive us our trespasses,” &c.—and “Lead us not into temptation, but deliver us from evil.”

What light does our Lord’s conduct throw upon the practice?—His most earnest supplication in his agony¹ had all those things belonging to a Litany, which suited Him.

What things?—The *posture* of kneeling;² the *companions*, strong cryings and tears;³ and the *form*, repeating the same words.⁴

Does St. Paul enjoin them?—He ordered several kinds of public prayers, of which the first is Supplications.⁵

Did the early Christians understand these passages in this manner?—St. Chrysostom says that the Litanies were used while the Church still had the miraculous presence of the Spirit in prayer.

¹ Luke xxiii. 44.

² Heb. v. 7.

³ Luke xxiii. 41.

⁴ Matt. xxvi. 44.

⁵ 1 Tim. ii. 1.

What passage of Scripture does he explain in this manner?—Romans viii. 26.

In what way do our Homilies describe St. Chrysostom?—"That great clerk and godly preacher, Saint John Chrysostom."

What does clerk mean?—Clergyman.

When the Homilies speak of godly Doctors, who are meant?—Godly teachers.

Are Litanies to be found in the ancient Liturgies?—Yes; in the most ancient that have come down to us.

Were they called by that name in the Eastern Church?—No; they were called Diaconic Prayers, because they were said by Deacons; and Pacifics, because they asked for peace; and from their form they were called Collects, or Supplications.

Is our English Litany an ancient one?—It is very like most of the ancient forms, but not exactly the same with any one.

What have the compilers of our Prayer-book rejected, which was in the Latin Litany?—The impious and unmeaning addresses, or prayers, to the Saints.

Why are addresses to the Saints impious?—Because we may not pray to any but God alone.

Why are such addresses unmeaning?—Because if it were not sinful to pray to them, we neither know that they can hear us, nor answer us if they did hear us.

When is the Litany to be sung or said?—On Sundays, Wednesdays, and Fridays.

Why on these days?—Wednesdays and Fridays being the days of our Lord's betrayal and crucifixion, were fasting days in the early Church; and on Sundays there are the greatest number of people present to join in using these supplications.

Are these the only days on which it may be used?—No; it may be said at other times when it shall be commanded by the Ordinary.

Who is the Ordinary?—The bishop of the diocese.

In what posture is this to be said?—Kneeling.

Is this ordered by the present rubric?—No; except as coming after the sentences following the second Lord's prayer, where it is said, "all kneeling."

But as this office used not to be said with the rest of the morning service, how are we to determine the posture?—By referring to the Injunctions or commands of King Edward the Sixth, and Queen Elizabeth, which it is still binding upon us to obey.

Repeat the Injunction of Queen Elizabeth, published A. D. 1559.?—"Immediately before the time of the Communion of the Sacrament the Priests, with other of the quire, shall kneel in the midst of the church, and sing or say plainly and

distinctly the Litany, which is set forth in English, with all the suffrages following."

Does this fix the posture of the people?—Yes; when the Priest kneels, they are to kneel also.

Why is it ordered to be said in the midst of the church?—Because of God's appointment concerning the Litany in Joel,¹ that the Priests should weep between the porch and the altar.

Is this custom observed now?—Yes; in Cathedrals and some Churches.

What is the place called at which the Litany is sung or said?—The Falded—or Fald-stool.

What are the suffrages?—Short forms or petitions, by which the people give their vote of agreement with the minister in worship.

Of what four parts does the Litany consist?—The Invocation; the Deprecations; the Intercessions; and the Supplications.

SECTION I. Of the Invocation.

What is the meaning of the word invocation?—A calling upon.

Why should a Litany begin with an invocation?—Because although we should call upon God at all times, yet we are especially invited to do so when we are in trouble.²

¹ Joel ii. 17.

Was this the case under the Law?—Yes; the Person we pray to is God, whose order is “Call upon me in the day of trouble¹ and I will deliver thee.”²

Does the thing for which we pray in Litanies, give any encouragement to this form of prayer?—Yes; the thing we ask is mercy, because we are in misery, and as David begins his great penitential Psalm with “Have mercy on me,”³ so do all the Litanies of the Christian Church begin with these solemn words, “Lord have mercy.”

To whom is the invocation addressed?—First to each Person of the Trinity as severally God; and then to all together, as but three Persons in one God.

Upon what ground does the invocation proceed as regards ourselves?—(1) That we are *miserable*; and (2) that we are *sinner*s.

Of what do we stand in need on both these accounts?—Mercy.

Why are the four forms of invocation to be repeated by the whole congregation?—It is the request of the people, that they may have a full share in the blessings which the Priest afterwards asks in their name.

How come there to be four sets of invocations in a prayer to the one God?—Three are severally,

¹ James v. 13.

² Psalm l. 15.

³ Psalm li. 1.

and particularly, addressed to each Person in the Trinity, and the fourth is addressed to the one Godhead to acknowledge that the *three* Persons are but one God.

When it is said "O God the Father, of heaven," is it meant that God is only to be known as the Father, or Maker, of heaven?—No; we are hereby reminded that God is our Father, and that his throne, or chief place of honour is heaven.

How does the pointing or stopping shew this? —There is a comma after Father.

What is a Redeemer?—One who pays charges, or costs, in behalf of another.

Why then is God the Son called our Redeemer? —He has suffered in our behalf, and for us paid the penalty of sin.

Is it right to pray to God the Son?—"All men should honour the Son even as they honour the Father; for he that honoureth not the Son, honoureth not the Father which sent him."¹

Is it right to pray to God the Holy Ghost?—Yes; he is truly and entirely a Divine Person, and we were baptized in his name.

What is meant by his proceeding from the Father and the Son?—That he comes forth from them.

What then?—They are ready, jointly, to arrange for his dwelling with us.

¹ John v. 23.

In which of the Creeds is this doctrine of the procession of the Holy Ghost most clearly stated?—In the Nicene Creed, and in the Creed of St. Athanasius.

What is a *Polytheist*?—A believer in, or worshipper of more gods than one.

Is it not polytheism to pray to God the Father, God the Son, and God the Holy Ghost, as we do in the Litany?—No; we pray but to *one* God.

How so?—The three Persons of whom we ask blessings, are not three Gods, but they are three distinct Persons in one Godhead.

How do we show this in the invocation?—Having called upon each Person of the Trinity we then address the three as one, and say “O holy blessed and glorious Trinity, &c.”

Are not these forms of invocation vain repetitions?—No; we always stand in need of mercy, and each Person of the Trinity has a separate work, in which he exhibits himself, for our good.

SECTION II. *The Deprecations.*

What follows the invocation?—The deprecations.

What are the deprecations?—Short prayers against evil.

Why is it fit that the deprecations should be

the first part of the Litany after the invocation?—The first step towards happiness is freedom from evil.

Is it usual in Litanies to put the deprecations in this place?—Yes; it is so both in the Eastern and Western Litanies.

To which part of the Church do we belong?—The Western.

Upon what are these deprecations a paraphrase?—Upon the petition in the Lord's Prayer, "Deliver us from evil."

Of what do the deprecations consist?—Of prayers for God's forbearance, and for deliverance.

What do you mean by forbearance?—An omitting to do.

What is it wished that God should omit to do?—To correct us.

What are the words in which we pray for God's forbearance?—"Remember not, O Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins. Spare us good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever."

Where is this petition taken from? .. From holy Scripture.¹

¹ Psalm lxxix. 8; Joel ii. 17; Isaiah lxiv. 9.
Psalm lxxix. 5

Why do we ask God not to remember our offences?—Because if they are not blotted out of his book of remembrance, he must punish us for them.

Why do we ask him not to remember the offences of our fathers?—He has said he will visit the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate him.¹

What other inspired authority is there for mentioning the sins of our fathers in our prayers?—David says, “we have sinned with our fathers.”²

What is the meaning of iniquity?—Anything not just and right, all wickedness.

Why do you hope that God will not take vengeance, or inflict punishment upon us for our sins?—Because our Lord Jesus Christ has borne God’s wrath in our stead.

Is this mentioned in the petition?—We remind God that we are redeemed by his precious blood.

Which Person of the Godhead died for us?.. The second Person.

When we speak of his dying, is it right to call him God?—St. Paul says, “The Church of God which he hath purchased with his own blood.”³

On what occasion does he say this?—In his address at Miletus to the Elders of Ephesus.

¹ Exod. xx. 5.

² Psalm cvi. 6.

³ Acts xx. 28.

What should we call such an address now?—
A charge to the clergy.

What do we mean by asking God not to be angry with us for ever?—That if he must punish us, he would do so in mercy, and therefore shorten it.

Into what three clauses may we divide the petitions for deliverance?—(1) Those mentioning the particulars from which we wish to be delivered; (2) the means by which; and (3) the particular times, in which we would be delivered.

First as to the particulars, what are meant by the crafts and assaults of the devil?—His tricks to tempt us, sometimes by cunning or craft, at others, with violence or by assaults.

What name has he because he is crafty?—The old serpent.

To what is he compared on account of his violence?—A roaring lion.

When we commit a sin for the pleasure of it, what is the temptation by which we fall?—His crafts hiding from us the evil concealed under the pleasure.

When do we fall from his assaults?—When we sin by surprise, or from fear of suffering.

What are the people to say after this and the rest of the deprecations?—"Good Lord deliver us."

From what do we pray to be delivered?—
From the evils the priest has just mentioned.

What is blindness of heart?—A figurative expression for the heart not seeing what is best for it.

What may be considered as the eyes of the heart?—Faith and love.

Why is blindness of heart put first?—It is the cause of all sin.¹

How does Isaiah describe those who have blindness of heart?—They call evil good, and good evil.²

Who first fell by pride?—The angels, and then our first parents.³

What does vain-glory cause men to do?—To prefer the praise of men to the praise of God.

What is hypocrisy?—The pretending to be that which we are not.

What is envy?—The being disappointed at the happiness, or success, of others, and improperly wishing it for oneself.

What is the fruit of envy?—Hatred, and it led to the first murder.⁴

What is hatred?—Deeply rooted, or firmly fixed anger.

¹ Rom. xi. 25; 2 Cor. iii. 14; Ephes. iv. 18; 2 Cor. iv. 4.

² Isa. v. 20.

³ Gen. iii. 5.

⁴ Gen. iv. 8.

How is hatred spoken of in the Bible?—He that hateth his brother is said to be an enemy and stranger to God.¹

Will God hear the prayers of such?—No.²

What is malice?—Hatred acting in planning evil.

What is uncharitableness?—Absence of charity or love, and a feeling of unkindness to others.

Which commandments, in particular, does an uncharitable person break?—Those which concern his neighbour.

What is fornication?—All the unclean works of the flesh.

What sins are meant by deadly sins?—Those sins which St. John describes as sin unto death.³

But are not all sins deadly in their own nature?—Yes; they all, if not repented of, lead to death.⁴

What then is meant by the distinction *deadly* sins?—Those which are deadly in their event, through their being such as are indulged in long time without repentance.

What does David call them?—Presumptuous sins.

Why?—Because they are such open and grievous sins as only wilful sinners commit.

Is *fornication* deadly sin?—Yes.⁵

¹ John iv. 20.
John v. 16, 17.

² Matt. v. 23; 1 Tim. ii. 8.
⁴ Rom. vi. 23. ⁵ Prov. ii. 19.

What reason does St. Paul give for this?—It is defiling the temple of God.¹

What punishment does he say awaits deadly sins?—They shall not inherit the kingdom of God.²

How are all other sins summed up in this petition?—The deceits of the three great enemies we renounced in our baptism.

Why do we pray to be delivered from lightning and tempest?—These are often messengers of God's wrath.

Do the same reasons apply to deliverance from plague and pestilence?—Yes.

What is a pestilence?—Any evil quality in the air which injures health.

What is famine?—Hunger, without the means of satisfying it.

How many sorts of sudden death are there?—Untimely death, violent death, and unexpected death from natural causes.

Is it right to pray against dying, as Job calls it, before one's time?³—It is a judgment threatened to evil men,⁴ and feared by a good man,⁵ and may therefore be prayed against.

Why do we pray against violent death, such as by stabbing, burning, or drowning, &c.?⁶

¹ 1 Cor. vi. 15—20.

² 1 Cor. vi. 9, 10.

³ Job xv. 32.

⁴ Job xv. 32.

⁵ Isa. xxxviii. 10.

—On account of the shock it costs those left behind.

Why may every kind of sudden death be fairly prayed against?—Because, however ready we may be to die, even the wise virgins arose and trimmed their lamps.

But are there not cases in which sudden death is but a little evil?—Yes; still it is a shock from which we do well to seek to be delivered.

Is it right to put off our repentance, in the hope of having a signal to tell us beforehand of the coming of death?—If we do so delay, death will always be sudden, come when it may.

Do sudden deaths happen to very good men?—Yes.

From what do we next pray to be delivered?—From evils in the State and in the Church.

What is sedition?—An unruly gathering of the people against the settled order of things.

What is privy conspiracy?—Secret planning against lawful governors.

What is rebellion?—Open resistance to proper authority.

Who is the Judge of false doctrine?—The Church is the Pillar and the Ground of the Truth,¹ and has authority in controversies of faith.²

¹ 1 Tim. iii. 15.

² Article xx.

What is heresy?—Doctrine pronounced to be false by the Church.

What is schism?—Separation from the communion of the Church in any particular place.

What is the consequence of heresy or schism upon the heart?—It hardens it, and makes it despise, or have contempt for, God's word and commandment.

To what class do the next two clauses of the Litany belong?—They allude to the means of our deliverance, commemorating what Jesus has done.

By what name are such earnest intreaties called?—Obsecration.

Are such obsecrations common in Scripture?—Yes.¹

Why did our Lord fast?—To give us an example how to subdue the flesh.

Why do we remind our Lord of the coming of the Holy Ghost?—Because it was of his mercy that he came to us.

What is the last of the deprecations?—A mention of the times in which we seek for deliverance.

What is tribulation?—Great trouble, or affliction.

What does wealth mean?—Welfare and prosperity.

¹ Rom. xii. 1, 2; 2 Cor. x. 1; 2 Thess. ii. 1; Dan. ix. 16, 19.
Exod. xxxiii. 13; Isaiah lxiii 15,

Why do we ask to be delivered in that time?—Because then Satan has advantages to make us forget God.

Give instances of people sinning in prosperity?—Adam sinned in Paradise; Noah offended in his abundance; David transgressed when he was at peace; Solomon forsook God in his prosperity.

What one word means, forsaking God?—Apostacy.

Why do we pray to be delivered in the hour of death?—Then Satan tries his very worst to get us to give up our faith.

Why in the day of Judgment?—The day when the secrets of all hearts are revealed, will be a day in which the holiest will need all help and deliverance.¹

SECTION III. Of the Intercessions.

What is an intercession?—An asking in behalf of another.

Can we intercede for one another, as Christ does for us all?—No; we can only intercede by asking him to do it for us.

What do the people answer in the intercessions?—“We beseech thee to hear us good Lord.”

What do we, by the Priest, call ourselves?—We confess that we are sinners.

¹ 2 Tim. i. 18.

For what do we first intercede?—For the holy and universal Church.

For what do we next pray?—For all estates of men in the Church; and first, for the Queen, and Royal Family.¹

What does *affiance* mean?—Confidence, hope, or trust.

For whom do we next pray?—For the three orders of ministers in Christ's Church.²

What does *illuminate* mean?—Enlighten, or make wiser, or lighten, by knowledge.³

What are the clergy to set forth and show?—The truth of the Gospel.

How are they to do this?—By preaching, and example.

Why do we pray for grace, wisdom, and understanding, for our rulers and law-makers?—*Wisdom*, that they may seldom be deceived themselves; *grace*, that they may not propose unworthy things; and *understanding*, to prevent their promoting unprofitable things.

What is meant by *keep*?—Preserve from harm and evil.

After we have prayed for the Church. and all those in our own branch of it, for whom do we next

¹ See collects in the morning prayer for Queen, &c.

² See prayer for clergy and people.

³ 2 Tim. iii. 7.

pray?—For the spiritual welfare, and temporal relief, of all manner of men in the world.

Why are we to dread God?—"The fear of the Lord endureth for ever;"¹ and while we love him, we must dread his displeasure.

How should we hear God's word?—Meekly, that is, in an humble and teachable spirit.²

What are the fruits of the Spirit?—Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance.³

What is the "way of truth"?—Christ's Holy Catholic and Apostolic Church.

Why do those that stand need to be strengthened?—He that thinks he stands should take heed lest he fall,⁴ and the wise man is not to glory in his wisdom, nor the mighty man in his strength.⁵

Who alone is able to keep us from falling?—God.⁶

Has the Psalmist given God a title in reference to those that fall?—"He lifteth up those that fall."⁷

Who are meant by those that fall?—Sinners of every class.

Do the righteous fall?—Yes; but by God's grace they rise again.⁸

¹ Psalm xix. 9

³ Gal. v. 22, 23.

⁵ Jer. ix. 23.

² James i. 21.

⁴ 1 Cor. x. 12.

⁶ Jude 24.

⁷ Psalm cxlv. 14.

⁸ Prov. xxiv. 16.

What is meant by casting down Satan under our feet?—Entirely conquering Satan.

Is this a Scriptural expression?—The first promise of Christ was that he should bruise the serpent's head;¹ and St. Paul affirms that God shall bruise Satan under our feet shortly.²

What is the meaning of succour?—Assist.

What is meant by those in necessity?—Those having need of anything.

Why do we pray for prisoners and captives?—We are to remember them which are in bonds, as bound with them.³

What does desolate mean?—Without friends, or means of support.

What is the difference between desolate and oppressed?—The former are without some good, the latter suffer some evil.

Who are persecutors?—Those who injure us.

Who are slanderers?—Those who speak falsely concerning us.

Are we commanded to pray for our enemies, persecutors, and slanderers?—Yes; by our Lord himself.⁴

What two great examples have we of this?—Our Lord,⁵ and the first Martyr.⁶

Why do we ask God to give us the kindly

¹ Gen. iii. 15.

² Heb. xii. 3.

³ Luke xxiii. 34.

⁴ Rom. xvi. 20.

⁵ Matt. v. 44.

⁶ Acts vii. 60.

fruits of the earth?—Because these good gifts come from him.¹

What is the meaning of due time?—Proper season.

How are our negligences mentioned in the general Confession?—“Having left undone those things which we ought to have done.”

By what rule are we to amend our lives?—By the rule of God's holy Word.

How do the intercessions conclude?—With an address to God the Blessed Trinity.

SECTION IV. Of the Supplications.

What are the remaining parts of the Litany called?—The supplications.

When were the supplications added?—About the seventh century.

On what account were they added?—The Litany was then, for the first time, used as a separate office.

Why were additions necessary?—No office was complete without the Lord's Prayer.

What follows the Lord's Prayer?—Short petitions by the priest and the people.

What does *after* mean?—According to.

¹ Acts xiv. 17; Psalm civ. 13, 14, 15; lxxv. 9, 10;
cxlvii. 14.

If we were dealt with after, or according to our wickedness, what would be our lot?—Severe punishment.¹

Why does the Priest here say, “Let us pray”?—To show that though he is passing from joint alternate prayer, to prayer by the priest alone, that yet the people are to join with their hearts in what he says.

What is the subject of the prayer which next follows?—It is against persecution.

Of what parts does it consist?—(1) An encouragement to ask; (2) a mention of the things asked; and (3) in whose name we ask them.

What is the encouragement we have to ask?—God’s gracious nature, and his pity for the afflicted.

What is the first thing asked?—That in all our troubles and adversities we may pray with his assistance, and have our prayers accepted by him.

What are adversities?—Things adverse or contrary to our peace and comfort.

What do we next ask?—That, persuaded by those prayers, God would so preserve us, that our enemies may not hurt us by any evil, nor hinder us from doing good.²

What is subtilty?—Low, clever cunning.

¹ Psal. cxxx. 3; Job xi. 6; Psalm ciii. 10; Rom. viii. 33, 34.

² Psalm cxviii. 6, 7; Rom. viii. 31; ix. 15.

What is the meaning of dispersed?—Scattered, or driven away.¹

Why is not this prayer ended with Amen?—Because the priest and people go on, and ask the same thing in shorter petitions.

Is it a vain repetition to be asked to be delivered for God's name's sake, and then for his honour?—No; it is the same prayer as David's, divided into two.²

How comes the Doxology in here?—The Psalmist often puts prayer and praise together;³ and we use it here, as an act of praise for God's noble acts.

But is it not like singing “the Lord's song in a strange land,” to say the Gloria in the Litany?—If we can lift up our hearts in praise, it will make our trouble lighter, and we should do it here as an act of faith.

What does St. Chrysostom say on this subject?—“A soul full of hope prays, and immediately praises God, as if it had already obtained its desires.”

What other reasons may there be?—The whole Litany has been addressed to the Son, and this shows that we give glory to the Father, and Holy Ghost.

¹ Psalm cxii. 9.

² Psalm xlv. 26; lxxix. 9; cvi. 8.

³ Psal. xxii. 22. 23.

⁴ Psal. cxxxvii. 3, 4.

What follows the Doxology?—Versicles and responses taken from holy Scripture.

What does the priest next pray for in our name?—Grace to sanctify our troubles.

What does that mean?—To make our troubles of use to us in being holy.

Of what three parts does this prayer consist?—The preface, the petitions, and the conclusion.

For what do we ask in the petitions?—That God would do certain things towards us, and enable us to do others.

What do we ask God towards us?—To pity us as weak, and to spare us as unworthy.

What do we ask him to enable us to do?—To believe firmly, and live holily.

To what end do we ask this?—God's honour and glory.

How does the Litany end?—In the same manner as the Morning Prayer, i. e., with the Prayer of St. Chrysostom, and the Apostolical benediction.

CHAPTER XV.

OCCASIONAL PRAYERS AND THANKSGIVINGS.

SECTION I. *Of the Occasional Prayers.*

Of what do the occasional prayers consist?—The first six contain deprecations of evils less fully prayed against in the Litany.

Why is this?—They may be said in the Service, both when the Litany is and is not used.

What other reasons have we?—There is Scriptural authority for making special prayers in times of war, drought, pestilence, and famine.

What is drought?—Dryness from want of rain.

What is bodily sustenance?—That which is necessary to sustain, or keep up, the body in health.¹

When did God destroy all the world but eight persons?—At the general deluge, or flood, 2348 years B. C., or before Christ.

¹ Matt. vi. 33.

What sign did he give of his promise not to do so again?—He gave the rain-bow.

How is the rain-bow made?—By the sun shining through the cloud of rain.

How might there have been no rain-bow until God made it, as the sign of a covenant?—By the earth being watered with dew.

What is clemency?—Kindness.

What is dearth?—Scarcity.

What is the meaning of abate?—Make less.

What is asked by praying for the assuaging of the malice of our enemies?—To satisfy, or make calm their rage.

What by confound their devices?—Bring their plans to confusion.

What atonement did God accept, and command the destroying angel to cease from punishing?—Aaron the High Priest prayed for the people, and offered incense.¹

SECTION II. *The Ember Weeks.*

What two prayers next follow?—Prayers “to be said in the Ember weeks, every day, for those that are to be admitted into Holy Orders.

Which are the Ember weeks?—Those weeks in which the Ember days occur.

Which are the Ember days?—The Wednesday,

¹ Numb. xvi. 47, 48.

Friday, and Saturday, after Ash Wednesday, Whit-Sunday, September 14th, and December 13th.

What are these seasons appointed for?—For the making and ordaining of Ministers.¹

What are they seasons of? — Fasting and Prayer.

Why are they called Ember weeks?—Some say, because Ember means ashes; others, because it means abstinence.

What is the most probable reason?—That Ember comes from a Saxon word, meaning a cycle, or course, because these are fasts in course.

What were these fasts called?—The fasts of the four seasons.

What fitness is there in these fasts, in reference to their number?—Lent is the fast of the year; Friday the fast of the week; and the twelve Ember days are fasts for the twelve months.

What fitness is there in them, in reference to what is done at those seasons?—There is Apostolic authority for fasting and prayer before ordination.²

Note.—These Collects will be explained in an Appendix to the second volume of this Catechism, in which a table of the Apostolical Succession of our Bishops will be given.

¹ Can. xxxi.

² Acts xiii. 2, 3.

What follows the Ember prayers?—A Collect for pardon, which may be said after any of the former prayers.

Is this a form of absolution?—No; there is nothing authoritative about it; it is a prayer for absolution.

What figurative expressions are there?

What prayer comes next?—A prayer for the High Court of Parliament.

When is it to be said?—Daily during their session.

Whose session?—The session of Parliament.

What is that;—The time the Parliament is assembled by the Queen, to settle the laws and government of the nation.

Why is the Queen called “most religious and gracious”?—Those are the characters which adorn a Queen, and such as belong to the offices she fills.

What is meant by consultations?—The taking of advice between one another.

What is the order in which we seek for a proof that the consultations of Parliament are blessed?—The glory of God; the good of his Church, and then as the sure consequence, the safety, honour, and welfare of our Sovereign and her dominions.

What are the dominions of our Sovereign?—Those people and places over which she has dominion, or rule.

What is welfare?—Happiness, or well-doing.

What is the true foundation of all happiness?—Religion, and a regard for God's glory.

When was this Prayer for Parliament added to our Prayer-book?—At the last review of it.

Which is the last of the occasional prayers?—The prayer for all conditions of men.

When is this to be used?—At such times as the Litany is not appointed to be said.

Of how many parts does this prayer consist?—Preface, petitions, and conclusion.

What is this prayer sometimes called?—A lesser Litany.

For whom do we pray in the petitions?—(1) Generally for the whole world; (2) more especially for the Church; (3) most especially for the afflicted.

What is meant by all sorts and conditions of men?—Every rank and class of men.

What is prayed for them?—That they may be converted, and brought into the Church.

What is asked for the Church as a body?—That it may be free from outward trouble, and be inwardly guided by the Spirit

What does estate mean?—Condition, or state of being.

What is asked for the several members of the Church?—That they may hold the true faith, and be united, peaceful, and holy in practice.

For whom do we pray as afflicted?—For the sorrowful, the sick, and the poor.

For any of these in particular?—Yes; for such as desire our prayers.

What do we intreat for them?—Relief and patience now, and a future happy deliverance.

What word is used for deliverance?—Issue.

How so?—Issue means a going, or getting out of.

Why is it said, “Jesus Christ *his* sake”?—In old English, when a thing belonged to another, *is* was put at the end of his name to shew it.

In what way?—If they wanted to say that a book belonged to Thomas, it would be put “Thomas *is* book;” or the grace of God would be “God *is* grace.”

How is that written now?—Thomas’s book; God’s grace.

How then should Christ *his* sake be written?—Christ’s sake.¹

By whom is this prayer for all conditions of men supposed to have been compiled?—By Bishop Sanderson, as some say; but by Bishop Gunning, as others say.

SECTION III. Of the Thanksgivings.

Why should we have forms of Thanksgivings?

¹ Bishop Lowth.

—It is the mark of a very wicked heart not to be thankful.

Did our Lord reprove the ungrateful?—On the occasion of the miracle of curing the lepers, he said, “Were there not ten cleansed, but where are the nine?”¹

What is the first thanksgiving here set down?—A general thanksgiving.

Of what three parts does it consist?—(1) An humble acknowledgment of God’s mercies; (2) A petition for his grace; and (3) the conclusion.

What do we first acknowledge?—That God is worthy of our praise,² and how, and why, we offer it.

Is it not sad that so many more seek the prayers of the Church than come to offer up their thanksgivings in it?—Yes; such cannot expect to be blessed of God.

What sort of blessings are the blessings of this life?—Temporal.

For what mercies ought we to be especially thankful?—For spiritual mercies.

What does inestimable mean?—The value of which is so great that it cannot be estimated, or reckoned up.

In what did God show his inestimable love?—

¹ Luke xvii. 17.

² 2 Cor. i. 13; 1 Chron. xxix. 14.
James i. 17.

In the redemption of the world by our Lord Jesus Christ.

For what other mercies, besides our redemption, do we here praise God?—For our sanctification.

In what words do we here praise him for our sanctification?—"For the means of grace."

What are especially means of grace?—Hearing and reading God's word, prayer, and the partaking of the holy sacraments, and other ordinances of the Church.

Why do we make mention of the hope of glory?—"If in this life only we have hope, we are of all men most miserable."¹

For what purpose do we ask grace?—That we may be made inwardly sensible of God's goodness and mercies, and really thankful for them in our words, thoughts and actions.

What does *unfeignedly* mean?—Without any pretence.

With what does this thanksgiving conclude?—The doxology.

For what occasions are we supplied with particular thanksgivings?—Six. (1) For rain; (2) for fair weather; (3) for plenty; (4) for peace and deliverance from our enemies; (5) for restoring public peace at home; and (6) two to be used for

¹ 1 Cor. xv. 19; 1 Pet. i. 3, 4.

deliverance from the plague, or other common, or catching sickness.

What is meant by the latter and former rain ?
—The rain at seed time ;¹ and that sent before harvest.²

What does immoderate mean ?—In unusually large quantities.

What is outrage ?—An act of destruction, or strong opposition.

What is contagious ?—That which is caught by the touch.

What is lauding ?—Praising.

Why should we rejoice in the employment of praise and thanksgiving ?—It is the practice of the Church in heaven.

¹ Isa. xxx. 23. ² Joel ii. 23 ; Deut. xi. 14.

CHAPTER XVI.

THE ORDER OF EVENING PRAYER DAILY THROUGHOUT
THE YEAR.

In what respects does the order of the Evening Prayer differ from that for the Morning?—The Litany is never used in the Evening; there is no invitatory psalm; the canticles after the Services are different; and the Collects for peace and grace are not the same.

What do you mean when you say there is no invitatory psalm?—When the priest has said, “Praise ye the Lord,” and the people have answered, “The Lord’s name be praised,” then, at once are said or sung, the Psalms in order as they are appointed.

Are the Lessons taken respectively from the same books as in the Morning service?—Yes.

What hymns follow the first lesson?—“*And after that Magnificat, (or the song of the Blessed Virgin Mary) or else the xcvi Psalm.*”

How does the song Magnificat begin?—“My soul doth magnify the Lord,” &c.

What does Magnificat mean?—Doth magnify.

Where is this hymn taken from?—From the canonical Scripture, and is the first divine canticle recorded in the holy Gospel.

Was it used in the public services of the primitive Church?—Yes; and it was retained in the offices of the Protestant bodies abroad, as well as in our own Reformed branch of the Catholic Church.

By whom was this hymn first sung?—By the Blessed Virgin Mary.

Upon what was she meditating, when she broke out in this song?—Upon the promises of the Old Testament, then about to be fulfilled in the mysterious conception, and happy birth, of which God had designed her to be the instrument.

What is its fitness for being celebrated in this part of our service?—When we hear in the first Lesson those prophecies and promises which were then fulfilled, it is fitting we should rejoice in her words, as sharing her blessing.

Of what portion of canonical Scripture does this hymn consist?—Of the 46th to 57th verses of the first chapter in St. Luke's gospel.

How many verses are there in all?—Nine.

Of what two chief parts does the Magnificat consist?—A general thanksgiving, and the reasons for which it is offered.

Of how many verses does the thanksgiving consist?—Two.

What does *magnify* here mean?—Praise the greatness of.

What may we learn from these words, as to the relation between the Blessed Virgin and her Son?—That she depended on him as her God and Saviour.

Did Mary require a Saviour?—Yes; she was born in sin, though her Son was not.

But are we not taught to look upon her as especially holy?—Yes; she was full of grace.

What is the first ground of thanksgiving alleged by the Blessed Virgin?—God's condescension in regarding, or looking upon with kindness, her low condition.

What is the lesson we should hence learn?—That God loves to lodge in the lowest hearts of the poor and pious, as well as in the highest heavens.¹

What is the next ground of her rejoicing?—That throughout all future time she should be known as Blessed.

Is it not then sad that any should fail in paying her respect?—Yes; it is the sign of an unhappy temper of mind to find persons speaking meanly of the Blessed Virgin.

What excuse is set up by those who do speak slightly of her?—That the respect shown her in the Church of Rome has produced idolatry.

¹ Isaiah lvii. 15.

Is there ground for this charge?—Yes; it is difficult, if not impossible, to admit the reasons Romanists give, to show that they are not guilty of idolatry.

Why?—They give to the Virgin titles of honor, and ask of her blessings, which belong only to God.

Is it any sufficient reason for withholding from the Blessed Virgin, her proper respect, to say that some have erred by worshipping her?—Certainly not; we are not to give up the Bible because Socinians say it denies the doctrine of the Trinity.

Upon whom does God's mercy rest?—Upon them that fear him.

With what feelings should we use this hymn?—Feelings of deep thankfulness, that the blessings of which she sang, have reached unto ourselves.

Cantate Domino. PSALM XCVIII.

Must this hymn always be used?—No; “*or else this Psalm (xcviii), except on the nineteenth day of the month, when it is read in the ordinary course of the Psalms.*”

When was this Psalm composed?—On the occasion of some victory over the enemies of David.

Are there any verses in it which are adapted in the Magnificat?—Yes; the fourth verse: and the

power of God's holy arm is magnified, in the second verse.

Why is it called "Cantate Domino"?—These are the first words of the hymn.

Of what does the hymn consist?—Two Exhortations to praise God.

What is the meaning of *marvellous*?—Wonderful.

What does the first exhortation contain?—The motives by which we should be influenced.

What are they?—God's wonderful works, his Almighty power, his well-known glory, and his infinite mercy.

What does the second exhortation declare?—That all are bound to praise God, and that it should be done with vocal and instrumental music.

What is *vocal* music?—Music in which *voices* only are employed.

What instruments of music are mentioned?—The harp, trumpets, and shawms.

What sort of instruments are trumpets and shawms?—Wind instruments.

Who are invited to join in this praise?—The sea and the dry lands, rivers and mountains, and all that are therein.

Why?—For the certainty and equity of God's judgments.

What is equity?—Rightfulness, or propriety.

Why is this Psalm suited to us?—We are God's new Israel.

Nunc Dimittis. ST. LUKE II. 29.

What is to be sung after the second Lesson? —“ *Nunc Dimittis; or the song of Simeon, in English.*”

Why is it called “Nunc Dimittis”?—They are the first words of the hymn.

Is this an inspired hymn?—Yes; Simeon the just was inspired to deliver it.

On what occasion?—On meeting his Christ in the Temple at His presentation.

To what promise does he allude as fulfilled?—That he should not die until he had seen the Lord's Christ.

Why do we use this hymn as *we* have not seen Christ?—Our faith does for us what his eyes did for Simeon.

What feast is kept in memory of the event mentioned in the last verse but one?—The Epiphany.

What should we learn from the circumstances of this hymn?—The blessings given to those who frequent the house of God.

Benedicite. PSALM LXVII.

What may be said instead of “Nunc Dimittis”? —The 67th Psalm, except on the twelfth day of the month.

Why is it called "Deus Misereatur?"—The Latin copy began with these words.

Do these two hymns agree with each other?—Yes; that saving health of which Simeon sang, is here prayed for.

What may this Psalm be called?—A prophetic prayer.

When was this Psalm introduced here?—In king Edward's Liturgy.

What is meant by saying, "All the ends of the world shall fear God"?—That every where, in all parts of the world, he shall be feared.

How is this Psalm made a Christian hymn?—

SECTION II. *The Collects.*

THE SECOND COLLECT AT EVENING PRAYER.

What is prayed for in the second Collect at evening Prayer?—Peace.

Whence is this form taken?—Out of the Sacramentary of Gregory.

How is God described in this Collect?—As the beginner of all good in our wishes, and the perfecter of it in our actions.¹

What sort of peace do we ask for?—"That which the world cannot give."

How is holiness prayed for?—The setting of our hearts to obey God's commandments.

¹ Ps. lxxxv. 10; James i. 17; Phil. ii. 1; 3 Isa. xxvi. 12.

How do we ask for safety?—To be defended from the fear of our enemies.¹

What do we ask in praying that we may pass our time in rest and quietness?—Comfort.

For what do we pray in the third Collect?—For aid against all perils.

What are perils?—Dangers.

What fitness is there in this prayer for our Evening Service?—When *asleep* we are the most helpless, and more then ever need God's care.

Do we wish God in this prayer to take away the darkness of night?—No; we ask him to take away *our* darkness of mind and soul.

Is *lighten* used in the same sense here, and in the Te Deum?—No; here it means to enlighten, or make light, in opposition to dark.

How did God protect the Israelites in the wilderness during the night?—By the presence of his pillar of fire.

How does he protect us?—He gives his angels charge to encamp around us,² and he who never slumbers nor sleeps³ is our light and defence.⁴

Note.—The remainder of the Evening Service is the same as that at Morning Prayer, which has been already explained.

¹ Phil. iv. 7.

² Psalm xxxiv. 7.

³ Psalm cxxi. 4.

⁴ Psalm lxxxiv. 11.



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